

CHELSEA SQUARE, NEW YORK 11, N. Y.



Society for Promoting Religion
and Learning

The Pilgrim's
PROGRESS

OXFORD UNIVERSITY PRESS

London : Amen House E.C. 4

Edinburgh Glasgow Leipzig New York

Toronto Melbourne Capetown

Bombay Calcutta Madras Shanghai

HUMPHREY MILFORD

Publisher to the University

THE
Pilgrim's
PROGRESS

from this World
to That which is to Come

By JOHN BUNYAN

Edited by
JAMES BLANTON WHAREY



OXFORD
At the Clarendon Press
1928

244.6

B 886 p

1928

86220

Printed in Great Britain

To
MY WIFE

CONTENTS

PREFACE	xi
INTRODUCTION	xix
A. THE FIRST PART	xxi
I. Enumeration and description of the Editions 1678-88:	
The First Edition	xxii
The Second Edition	xxxix
The Third Edition	xxxix
The Fourth Edition	xxxv
The Fifth Edition, 1680	xxxix
The Fifth Edition, 1682	xliii
The Sixth Edition	xlvi
The Seventh Edition	l
The Eighth Edition	lii
The Ninth Edition, 1683	lv
The Ninth Edition, 1684	lviii
The Tenth Edition	lx
The Eleventh Edition	lxii
II. Doubtful Copies and Editions:	
The Lenox Copy of the Third Edition	lxvi
The Fifth Edition, 1682	lxix
The Lenox Copy of the Sixth Edition Illustrated with Copper Plates	lxx
One of the British Museum Copies of the Ninth Edition, 1683	lxxx

III. Inter-relationship of the Genuine Editions:

Group I—The First, Second, Third,
Fourth, and Seventh Editions . lxxxii

Group II—The Sixth, Eighth, and
Subsequent Editions . lxxxiv

IV. What Editions did Bunyan Supervise? xcvi

B. THE SECOND PART . cv

The First Edition . cvii

The Second Edition . cix

C. EXPLANATIONS . cxi

THE AUTHOR'S APOLOGY . i

THE TEXT OF THE FIRST PART . 9

THE TEXT OF THE SECOND PART . 177

NOTES . 327

BIBLIOGRAPHY . 335

INDEX TO THE TEXT . 342

LIST OF FACSIMILES

Title-page of First Edition, 1678. Brit. Mus.	<i>facing</i>	xxii
Frontispiece to Palmer-Nash copy of First Edition	} <i>between</i>	xxiv & xxv
Frontispiece to Brit. Mus. copy of Third Edition, 1679		
Title-page of Second Edition, 1678. Brit. Mus.	<i>facing</i>	xxxi
Title-page of Third Edition, 1679. Brit. Mus.	,,	xxxiii
Title-page of Fourth Edition, 1680. Brit. Mus.	,,	xxxv
Title-page of Fifth Edition, 1680. Brit. Mus.	.	xli
Title-page of Fifth Edition, 1682. New York Public Library	.	xlvi
Frontispiece to Fifth Edition, 1682. Pierpont Morgan Library	<i>facing</i>	xlvi
Title-page of Sixth Edition, 1681. Brit. Mus.	.	xlix
Title-page of Seventh Edition, 1681. Brit. Mus.	<i>facing</i>	l
Title-page of Eighth Edition, 1682. Brit. Mus.	.	liii
Title-page of Ninth Edition, 1683. Brit. Mus.	.	lvii
Title-page of Ninth Edition, 1684. New York Public Library	.	lix
Title-page of Tenth Edition, 1685. Brit. Mus.	.	lxi
Title-page of Eleventh Edition, 1688. Brit. Mus.	.	lxv
Title-page of First Edition, Part Two, 1684. New York Public Library	<i>facing</i>	cviii
Title-page of Second Edition, Part Two, 1686. Brit. Mus.	,,	cx

P R E F A C E

IN comparatively few of the multitude of editions of the *Pilgrim's Progress* have the editors made any serious attempt to secure an authentic text. One of the earliest to do so was the editor of the "two and twentieth edition adorned with twenty-two copper plates engraved by J. Sturt", published in 1728 by J. Clarke. Until the close of the century this was regarded as the standard edition, and the text was frequently reprinted. Despite its claims to accuracy many errors, destined to be repeated in subsequent editions, were allowed to creep into the text. Throughout the latter half of the eighteenth and the first quarter of the nineteenth century several handsome editions appeared, but the publishers of these editions were less concerned with the text than with the illustrations. Robert Southey's edition, published by Murray and Major in 1830, in the importance attached to securing a trustworthy text, was epoch-making in the history of the editing of the *Pilgrim's Progress*. Writing to Mr. Major, 21 May 1829, in regard to his work on the proposed edition, Southey says: "It has put me upon a careful collation of the text, and I do not repent of the unexpected labour which has thus been occasioned, as it will be the means of presenting the work in Bunyan's own vigorous vernacular English, which has been greatly corrupted in the easiest and worst of all ways—that of compositors and correctors following inadvertently their own mode of speech. . . . A *correct* text has appeared to me (who, both as a verseman and a proseman, am a weigher of words and sentences) of so much consequence since I undertook the collation, that

I should like to correct the proofs myself.”¹ Southey’s efforts received merited praise from Sir Walter Scott in his review of the edition. Scott makes particular mention of the “skill with which Mr. Southey has restored much of Bunyan’s masculine and idiomatic English, which has gradually dropped out of successive impressions by careless, or unfaithful, or what is as bad, conceited correctors of the press”.² But admirable as his efforts were, Southey was hopelessly handicapped in not having access to the early editions, the eighth being the earliest edition he was able to find.

In the edition of George Godwin and Lewis Pocock, “illustrated by Engravings in Outline and Woodcuts from Drawings by Henry C. Selous, Esq.”, London, 1844, some interest was manifested in matters textual, or at least bibliographical. The Introduction, written by Pocock, contained an account of the Holford copy of the first edition, and a list of all known copies of the first fourteen editions. Besides the Holford copy, the list included two copies of the second edition, none of the third, one of the fourth, one of the fifth, none of the sixth or of the seventh, two of the eighth, one of the ninth 1683 (no mention is made of the ninth 1684), one copy of the tenth, none of the eleventh or twelfth, one each of the thirteenth and fourteenth.

Ignoring for the present the valiant work of George Offor, we come next to the edition published in 1848 by George Virtue, with a life of the author by the Rev. Robert Philip. On the title-page this edition claimed to have been “most carefully collated with the Edition containing the Author’s last Additions and

¹ *Gentleman’s Magazine*, July 1844, New Ser., xxii. 15–16. Also quoted by George Offor, *Pilgrim’s Progress*, Hanserd Knollys Society, 1847, p. v.

² *Quarterly Review*, October 1830, xliii. 489.

Corrections". But nowhere did the editor give any information as to what edition contained the author's last revisions. Messrs. Macmillan, in 1862, under the editorship of the Rev. H. Bothamley, published an edition with a carefully corrected text in the Golden Treasury Series. In 1879 Canon Venables prepared for the Clarendon Press an edition based chiefly upon the second edition for Part One and upon the first edition for Part Two. The text of this edition has been several times reprinted, notably in the edition issued by Methuen & Co. in 1898 with an admirable introduction by Sir Charles H. Firth, and in the very handsome edition published by the Oxford Press in 1903. The Elstow edition, unique because of its binding in oak boards cut from the timber of the old Elstow Church, issued from the press of John Walker & Co. in 1881. In the "Bibliographical Notice" prefixed to this edition the editor asserted that in preparing his text he had had before him nine of the first eleven editions.

Other editions in which a conscientious effort was made to obtain an authentic text might be mentioned, but among the editors and students of Bunyan two men tower far above their fellows. The first of these was George Offor.¹ His earliest work on Bunyan was the edition of the *Pilgrim's Progress* published by the Hanserd Knollys Society in 1847. This was followed by an edition in three volumes of Bunyan's *Works*, large 8vo, in 1853, reprinted in 1862, and by two other editions

¹ George Offor (1787-1864), after amassing a competence as a bookseller, retired from active business. He acquired an extensive knowledge of black-letter literature, particularly in theology. His fine library, including a remarkable collection of Bunyaniana, was offered for sale at Sotheby's the year after his death, from 27th June to 8th July. It was destroyed by fire in the auction-rooms 29 June 1865, and the remnants sold as salvage for £300.—*D.N.B.*

of the *Pilgrim's Progress* published in 1856 and 1861. In the Hanserd Knollys volume Offor undertook a critical edition of the *Progress*. "The edition now presented to the Society", so reads the 'Advertisement' (p. vi), "is carefully corrected from Bunyan's first copy, which is followed literally, in the orthography, capitals, italics, and punctuation. Every omission or alteration that the author made during his life is noted, as well as the edition in which such alterations first appeared." The 'first copy' referred to is the Holford copy of the first edition, which Offor made the basic text. The additions of all subsequent editions down to and including the eleventh are included in the text, but placed within inverted commas, the particular edition in which the addition was first inserted being indicated in the foot-notes. The result is a text that has no parallel in any of the editions and that at times makes Bunyan guilty of grammatical anomalies of which he was innocent. The third edition, for example, was the first to introduce the three companions of Mr. By-ends. In the paragraph beginning, "By this time By-ends was come again within sight", the words 'and his companions' were inserted after 'By-ends'. This addition, of course, changed the subject from singular to plural and necessitated a corresponding change in the following verbs and pronouns. As printed in the Hanserd Knollys volume the paragraph is as follows:

"By this time By-ends 'and his companions' was come again within sight, and he at the first beck went over to *Demas*. Now whether he fell into the Pit by looking over the brink thereof; or whether he went down to dig, or whether he was smothered in the bottom, by the damps that commonly arise, of these things I am not certain: But this I observed, that he never was seen again in the way."

In the foot-notes the reader is informed that the phrase 'and his companions' was added in the third; that 'was come' appears as 'were come' in the eighth and subsequent editions (it so appears in the fifth and sixth); that 'was smothered' and 'was seen' became 'were smothered' and 'were seen' in editions subsequent to the third (the change was, in fact, not made until after the fourth); and finally that the pronoun 'he' throughout the passage was replaced by 'they' in the third and subsequent editions. Surely, such a method of printing the text does Bunyan an injustice.

Many of the variants reported as having been introduced in the eighth edition were introduced in the fifth, and not infrequently as early as the fourth. It looks as though Offor, not finding them in the seventh, inferred that they were added in the eighth. The only copies of the fourth and fifth editions known to him were in the library of Lea Wilson, Esq., and from a statement made in the Introduction¹ one is led to believe that these copies had not been accessible. Of the sixth edition Offor simply says no copy has "been found in a perfect state", and of the eleventh "date unknown". In the three-volume edition of Bunyan's *Works* published six years later Offor was prepared to give a much fuller account of the early copies. In 1847 he did the best he could with the material at hand, but his work was necessarily far from final.

The second person who, through a lifetime devoted to Bunyan research, linked his name for ever with that of the great allegorist was the late Dr. John Brown. His great contribution to Bunyan scholarship, however,

¹ "It is much to be regretted that the lamented death of Mr. Wilson has for the present shut up his library" (p. cxxii).

had to do not so much with textual problems as with the facts of Bunyan's life and times and with placing him in his true light before the world.¹

In addition to his biography of Bunyan, Dr. Brown edited *Grace Abounding*, *Pilgrim's Progress*, *Holy War*, and *The Life and Death of Mr. Badman*. His edition of the *Pilgrim's Progress*, published in the Cambridge English Classics Series in 1907, chose as the basic text of the First Part the eleventh edition, which being the last to appear before the author's death was supposed to represent his last revision, and as the basic text of the Second Part the second edition, 1687. In notes appended at the end of the volume were included about five pages of variants chiefly from the first three editions of Part One, and two pages of variants between the first and second editions of Part Two. No attempt was made to discover the relationship of the early editions to one another or their relative value.

Obviously much still remained to be done towards a critical edition. The excessive rarity of the early editions has been the chief hindrance to any thoroughgoing study of them. With the advent of the photographic reprint this difficulty is in a large measure obviated. While I have examined as many of the original copies as were accessible, for the bulk of the present work I have had to rely upon photographic reprints. The aim of the present edition is quite definite: it is to write the history of the editions of the *Pilgrim's Progress* that were issued in England from 1678 to 1688 and to discover as far as may be possible their

¹ The Tercentenary Edition of Dr. Brown's great study—*John Bunyan*—Revised by Frank Mott Harrison with Marginal Notes, Addenda, and Appendices and Profusely Illustrated, Hulbert Publishing Co., 1928, is one of the notable Bunyan books of the year.

relative textual value. The editions published outside England during this decade have been disregarded, as have the hundreds of editions that have appeared since the author's death. This deliberate limiting of the scope of the work is done in the hope that its aim may be the more successfully attained.

It is pleasant to recall the many persons who have aided me in this work. To Sir Leicester Harmsworth, Bart., I am deeply indebted for permission to examine the Warner copy of the first edition; to Mr. Joseph Whiting, Honorary Secretary of the Bunyan Trustees, for the opportunity of examining the rare copies of the *Pilgrim's Progress* in the library of Bunyan Meeting; to the officials of the Henry E. Huntington Library for valuable information concerning the Huntington copies and for permission to reproduce the 'sleeping portrait' of the Palmer-Nash copy of the first edition; to Miss Lucy Eugenia Osborne, Custodian of the Chapin Library, Williamsburg, Mass., for collations and other helpful information concerning the Chapin copies; to the Librarian of the John Rylands Library for the opportunity of seeing the Rylands copies of the first editions of both the First and Second Parts of the *Progress*, and to the Pierpont Morgan Library for many courtesies extended me while examining the rare Bunyaniana in the Morgan Collection. The most abundant sources of Bunyan material, however, are the British Museum and the New York Public Library. In both libraries I have met with a spirit of the greatest kindness and helpfulness. To the Syndics of the Cambridge University Press I am under obligations for the privilege of using the text of Part Two of the edition of the *Pilgrim's Progress* prepared by Dr. Brown for the

English Classics Series. I feel that special acknowledgement should be made of the generous treatment received at the hands of Mr. E. W. Winkler, Librarian of the University of Texas, who has supplied me with photographic reprints of many of the rare editions in the Lenox Collection of the New York Public Library.

J. B. W.

INTRODUCTION

A. THE FIRST PART

I

EDITIONS OF THE 'PILGRIM'S PROGRESS', 1678-88

THE entry in the register of the Stationers' Company for the first edition of the *Pilgrim's Progress* is as follows: "22nd December, 1677, Nathaniel Ponder entered then for his Coppy by vertue of a licence under the hand of Mr. Turner, and which is subscribed by Mr. Warden Vere, One Book or Coppy Intituled 'The Pilgrim's Progress from this world to that which is to come, delivered in y^e Similitude of a Dream, by John Bunyan, vj^d."

The book was licensed, as we learn from a *General Catalogue of Books printed and published at London in Hilary term 1677/8*, 18th February 1678. During the ten years that followed editions appeared in rapid succession, the eleventh being reached before Bunyan's death 31 August 1688. In reality there were more than eleven editions issued during these years, for there were two of the fifth and two of the ninth. The name of Nathaniel Ponder is found on the title-page of them all. The twelfth edition is described as printed for Robert Ponder, supposedly his son, and the thirteenth as printed for Robert Ponder, "and are to be sold by Nich. Boddington at the Golden Ball in Duck Lane, 1693". Nathaniel Ponder's name appears once more, and for the last time, on the fourteenth edition, 1695.¹

¹ Nathaniel Ponder was the son of a Nonconformist mercer, of Rothwell, in Northamptonshire. On the expiration of his apprenticeship to Robert Gibbs, bookseller, of Chancery Lane, he set up a shop of his own in Chancery Lane at the sign of the Peacock, and a second shop in 1676 in the Poultry. Early in his career he became associated with the great Nonconformist leader, Dr. John Owen, the most of whose writings he published. Just the year before the MS. of the *Pilgrim's Progress* was placed in his hands, Ponder was committed to prison for

THE FIRST EDITION, 1678

British Museum copy: Small octavo. First Edition. Printed with side-notes.

Collation by signatures: A-P⁸, Q⁴.

Collation by pagination: blank, recto [A]; blank, verso [A]; title-page [as reproduced opposite], recto [A2]; blank, verso [A2]; Author's Apology, recto A3—verso [A6]; text, pp. 1-232; FINIS, p. 232; The Conclusion. THE END, p. [233]; blank p. [234]. Last leaf, blank.

No errors either in signature-marking or in pagination. The following misprints are found in this copy: praY (p. 30, l. 1), 'paht' for 'path' (p. 86, l. 6); 'be-fit' for 'benefit' (p. 102, l. 23); 'Prophanes' for 'Prophane' (p. 104, l. 4); 'troden' for 'untroden' (p. 172, l. 9); 'they often' for 'they have often' (p. 173, l. 29); 'Hogobblins' for 'Hobgoblins' (p. 223, l. 20); 'away' for 'a way' (p. 232, l. 18); catchword, p. 226, 'phets', first word, p. 227, 'Prophets'. On the title-page is the inscription 'Joseph Middleton 1784'. This copy was purchased by the Museum authorities in 1884 from the Rev. Ernest S. Thies, a Wesleyan minister, for about £60. Mr. Thies, according to Dr. Brown,¹ had it from his brother-in-law, Mr. Thorne, of Dalston, who had acquired it through a kinsman, a book-collector.

Other copies. The first edition is the least rare of all the editions that were issued before Bunyan's death. Offor in 1847 knew of but one copy; in his three-volume edition of Bunyan's *Works*, 1862, he had discovered a second. In 1901, in 'An Account of Bunyan's "Pil-

printing Andrew Marvell's *Rehearsal Transpos'd*, described as "an unlicensed Pamphlet tending to Sedition and Defamation of the Christian Religion". He seems to have been frequently involved in litigation, notably against one of his printers, Thomas Braddyl. In consequence of the phenomenal success of the *Pilgrim's Progress*, he became known, John Dunton tells us, as "Bunyan Ponder". See Plomer's *Dictionary of the Printers and Booksellers who were at work in England, Scotland, and Ireland from 1668 to 1725*, 1922, pp. 240-1; *The Wellingborough News*, 2 October 1903.

¹ *Op. cit.*, p. 440.

Joseph Middleton
1784.
THE
Pilgrim's Progress
FROM
THIS WORLD,
TO
That which is to come:

Delivered under the Similitude of a
DREAM

Wherein is Disccovered,
The manner of his setting out,
His Dangerous Journey; And safe
Arrival at the Desired Countrey.

I have used Similitudes, Hos. 12. 10.

By *John Bunyan.*

Licensed and Entred according to Order.

L O N D O N,
Printed for *Nath. Ponder* at the *Peacock*
in the *Poultry* near *Cornhil*, 1678.

First Edition, 1678

British Museum

grim's Progress" During the Seventeenth Century',¹ Mr. Victor H. Paltsits located five copies. An anonymous contributor to *The Times Literary Supplement*, 13 October 1921, accounted for nine copies. A tenth copy came to light in 1922;² still another in 1926.³ In the Tercentenary edition of Brown's *John Bunyan* (pp. 440, 492) two additional copies are recorded. Of these twelve additional copies I have examined personally those marked with asterisks.

1. *The Holford copy*. This is said to be a perfect copy in the original sheepskin binding. It was originally the property of Lord Vernon, from whom it was purchased about 1840 by Robert Holford, father of the late Sir George Holford. Upon the death of Sir George Holford it passed into the hands of an American purchaser. It was from this copy that Offor made his reprint for the Hanserd Knollys Society, and Mr. Elliot Stock his so-called facsimile in 1875.

2. *The Lenox copy*.^{*} This was bought by Mr. James Lenox, of New York, from William Pickering, the bookseller, some time before July 1855. The title-page, first two leaves of the Author's Apology, and leaf of the Conclusion have been supplied in facsimile from the Holford copy. In 1855 Mr. Lenox compared the two copies and found that "they are exactly alike".⁴ The collation of the Lenox copy differs from that of the British Museum copy only as to page-numbering. In the Lenox copy page 223 is misnumbered 222, 226 is 227, 227 is 226; page 83 is printed 88, and 231 is 231.¹

3. *The John Rylands Library copy*.^{*} This is in perfect condition. It is the copy formerly in the possession of Elliot Stock, who bought it of Mr. Coombs, the bookseller, for £25. Mr. Coombs had acquired it with a lot of miscellaneous articles for about sixpence. The

¹ *The Literary Collector*, 1901, ii. 61-6.

² *The Times Literary Supplement*, 19 June 1922, p. 432.

³ *Notes and Queries*, 17 July 1926, p. 38; 31 July 1926, p. 74.

⁴ *Contributions to a Catalogue of The Lenox Library*, No. IV. Bunyan's *Pilgrim's Progress*, &c., p. 6.

facsimile published by Elliot Stock in 1895 with an Introduction by Dr. John Brown is a reproduction of this copy.

4. *The Palmer-Nash copy.* This copy, now in the Henry E. Huntington Library, is described in detail in the *Church Catalogue* (i. 227-9, No. 198a). The collation differs from that of the British Museum copy only in the pagination. The errors in page-numbering in the Lenox copy are also found in this copy. The only misprint reported is that of the catchword on p. 226, identical with the one already mentioned as occurring in the British Museum copy. Facing the title-page is a Portrait of Bunyan the Dreamer. It is further described as "Bound in old calf; in green crushed levant morocco solander case, elaborately tooled. The inside covers, the recto of the frontispiece, and p. [234] are scribbled over; the frontispiece is torn and mended and mounted on a stub; laid in is an account of Ann Palmer, the former owner of the book, by her grandson, John Nash."

This copy, formerly the property of the Nash family, of Upton Court, Slough, was sold at Sotheby's 6 May 1901 to Mr. Cockerell for £1,475. It passed next to the library of Mr. E. D. Church, and finally to its present location, the Henry E. Huntington Library.

That which makes this copy unique is the presence of the portrait of the Dreamer, better known as 'the sleeping portrait', engraved by Robert White, opposite the title-page. According to Lowndes, "the first edition with a portrait was the third (1679)", and so far the portrait has been found in no other copy earlier than the copies of the third. In all copies of the third and subsequent editions in which the portrait occurs, the city from which the pilgrim is fleeing has the word 'Destruction' printed beneath it; in the Palmer-Nash copy the name of the city is 'Vanity'. In 1886 the copy was submitted to Mr. R. E. Graves of the British Museum, who gave it a careful examination. Upon comparison with the copy of the first edition in the



Printed for A. S. Pond in the "Vanity"

Frontispiece to the Palmer-Nash copy
of the First Edition

Huntington Library



Printed for Nat. Pro. by J. Poulton.

Frontispiece to the British Museum copy
of the Third Edition, 1679

British Museum the two were found to be identical with the single exception of the presence of the portrait in the Palmer-Nash copy. The engraved portrait was then compared with the plate in the British Museum copy of the third edition. This plate, in which the name of the city is 'Destruction', was reported, however, as showing "slight remains of the upper parts of the *V* and the tail of the *y*". Mr. Graves's conclusion was "that the word 'Vanity' was taken out of the plate for the engraving for the third edition, and that this proves that the plate was originally engraved for the first edition and the alteration subsequently made on discovery of the mistake". The absence of the portrait in any of the other known copies of the first edition, "he accounted for . . . by supposing either that only a portion of the first edition was so illustrated, the plate having been withdrawn on discovery of the mistake in it, or that the other copies had, in the course of a couple of centuries, lost their plate, probably at the hands of a collector, and been rebound".¹

The traces of *V* and *y* in the portrait of the third edition are unmistakable (see Plates). There are still good reasons for doubting whether the plate in the Palmer-Nash copy was originally made for the first edition. No portrait has ever been found in any other copies of the first edition, nor any in the copies of the second edition. Significant, too, is the fact that Ponder in the "Advertisement from the Bookseller" prefixed to the fourth edition makes no mention of a portrait in either the first or second edition, but says "this Fourth Edition hath as the third had, The Authors Picture before the Title". It may well be that the portrait in this copy of the first edition was, as Dr. Brown suggests,² "added when the book was rebound".

5. *The Pierpont Morgan Library copy*.* This copy,

¹ *Notes and Queries*, Seventh Series, i. 227, 272, 336, 376; *Church Catalogue*, i. 227-9; Paltsits, *The Literary Collector*, ii. 62.

² *John Bunyan, op. cit.*, p. 440.

which has three leaves [B, Q2, Q3] in facsimile, is the copy that was sold at Sotheby's to Mr. Quaritch, 26 July 1907, for £520.

6. *The Thomas Kingsford copy*. This copy is imperfect, lacking the title, first leaf, and the whole of signature L—nine leaves in all. Across the fly-leaf is written the name of the original owner: 'Thomas Kingsford, his Book, 1678, April 8.' It was bought in a miscellaneous sale at Sotheby's on 17 March 1902 by Mr. Tregaskis for £22. It "reappeared at Sotheby's on 30 June last [1921], lot 498, as the property of the late Rev. N. C. S. Poyntz, of Dorchester-on-Thames, Oxon, who by a piece of extraordinary good luck, probably unprecedented in the Annals of book-collecting, had another imperfect copy which contained the leaves lacking in the other".¹

7. *The William Readding copy*. This is the second copy alluded to under (6) as having been owned by Mr. Poyntz. Across the fly-leaf is written the name of the original owner: 'William Readding His Booke, 1678', and on another blank page: 'William Readding at Greens fordge in the parish of Wamborne, 1679.' Both copies, Nos. 6 and 7, were sold in one lot to Messrs. Quaritch for £2,500.

8. *The Thomas Marsom copy*. This copy was first described by Dr. Joseph Angus, former president of Regent's Park College, in a letter to *Book-Lore*, November 1886, p. 182. The volume, which had but recently come into Dr. Angus's hands, had once belonged to the Marsom family. A member of that family had been a fellow-prisoner of Bunyan's and had encouraged him—according to tradition, even to the point of sharing in the expense—to print his allegory.² The copy, according to Dr. Angus, was in the original sheepskin binding and had been a good deal used. He also called attention to the one point in which it seemed unique: a list of 'Erata' of five lines on the last page below

¹ *The Times Literary Supplement*, 13 October 1921.

² See also Offor, Hanserd Knollys edition, 1847, p. xxv.

the word FINIS. The little volume was sold at Sotheby's on 25 July 1921 to Meredith for £500.

9. *The Davenport-Wheeler copy*. This is an imperfect copy, wanting six or eight leaves. Written across the title-page are two inscriptions, the first in a contemporary hand, the second much later: 'Tho. Davenport' and 'William Wheeler's Book. November 23, 1845'. A third inscription is to the effect that 'William Wheeler resided at Cleobury Mortimer'. The book was sent to Sotheby's in 1922 by Mr. J. Thomas, of 3 Queen Street, Derby, a hairdresser, who had received it together with other books upon the death of a relative. It was sold 20 June for £2,010 to Messrs. Quaritch.¹

10. *The Warner copy*.^{*} Among the books offered for sale at Sotheby's 26 July 1926 was "an unrecorded and perfect copy of the first edition of 'The Pilgrim's Progress' (1678) in contemporary sheepskin binding"—the property of Mr. R. C. Warner, of Lombard Street. The book was sold to Messrs. Quaritch for the extraordinary sum of £6,800, exactly £5,000 more than was paid at the same sale for a Shakespeare First Folio.² Within two weeks it was returned by the purchasers on the ground that it was not as described in the catalogue of sale—a perfect copy of the first edition. The feature of the book which according to the terms of the sale justified its return was that at the bottom of the last page immediately below the word 'FINIS' is an insertion of five lines of Errata.

This and the Thomas Marsom volume, No. 9 of our list, are the only known copies of this so-called 'second issue' of the first edition.³

¹ *The Times Literary Supplement*, London, 19 June 1922, p. 432.

² *Notes and Queries*, 17 July 1926, p. 38; 31 July 1926, p. 74.

³ In an interesting letter to *The Times Literary Supplement*, 19 Aug. 1926, p. 549, Dr. W. W. Greg questions the justification of dubbing these copies with Errata added, "a second issue". "What the presence of the errata shows," declares Dr. Greg, "is that there are two states of the last sheet, not that there are two issues of the whole volume. Some pulls of the last sheet would have the errata, some would not,

The Warner copy is now in the possession of Sir Leicester Harmsworth, Bart., through whose kindness I was privileged to examine it. The only differences discovered between it and the British Museum copy were (1) an inverted '3' in the page-number '83', as in the Lenox, Palmer-Nash, Pierpont Morgan, and Rylands copies, and (2) the following lines immediately below 'FINIS' (p. 232):

Erata

Page 86, line 6 for *paht* r. *path*, p. 102. | l. 23. 24 for *befit* r. *benefite*. p. 104. l. | 4. for *prophanes* r. *prophane*. p. 172 l. 9. for | *troden* r. *untroden*. p. 173. l. 29 after *often* r. | *have*.

The inclusion in the Warner copy of this list of *Errata* is not the only evidence that alterations were made while the book was in the press. Of the five copies of the first edition that I have seen, two of them, the Lenox and Rylands, have a few readings that differ from those of the British Museum, Pierpont Morgan, and Warner copies. These differences are of such a nature as to leave the question of priority undetermined, although the fact that the third edition, in the majority of instances, adopts the readings of the second group would be some indication that these represent the revised form. The differences are as follows:

Lenox and Rylands Copies.	British Museum, Pierpont Morgan, Warner Copies.
Page 6, l. 4: <i>Go back, go back</i>	<i>go back, Go back.</i>
Page 6, ll. 25-27:	
Pli. <i>Come then, good Neighbor, let us be going.</i>	Pli. <i>Come then good Neighbor let us be going, then they went both together.</i>
Then they went both together.	

but the whole of the impression would be completed before any copies were 'gathered'. The sheets would then be sewn up indiscriminately, and the order in which the copies issued would be random. . . .

"It seems to me that the term 'issue' always implies, or should imply, some temporal sequence applicable to a book as a whole. In that sense it can hardly be correct to speak of two 'issues' of the first edition of the 'Pilgrim's Progress'. For anything we can tell to the contrary, the copy recently returned as belonging to the 'second issue' may have been the very first copy to issue from the printing-house."

Page 10, ll. 21, 27: Slough	Slow
l. 25: Slough of <i>Dispondency</i>	Slow of <i>Dispond</i>
Page 11, ll. 22-24: (Since . . . <i>Gate</i>)	Brackets omitted
l. 27: <i>Miry slough</i>	<i>Miry slow</i>
Page 14, l. 6: Saying (<i>roman</i>)	Saying (<i>ital.</i> and placed one line below).
Page 15, l. 3: <i>Beelzebub</i>	<i>Belzebub</i>
Page 18, ll. 28-29: the Man that stands . . . at the head of this way, That <i>etc.</i>	the Man that stands . . . at the head of this way; that <i>etc.</i>
Page 151: marginal note— <i>The Grievousness of their Imprisonment</i> —placed opposite l. 21; scripture reference—Ps. 88. 18—opposite l. 25.	Marginal note placed opposite l. 26; scripture reference opposite l. 29.

11. *The John Wilson copy.* In the library of Sir Leicester Harmsworth is still another copy of the first edition. It was formerly owned by Robert Philip (1791-1858), and a manuscript note of his is written on the fly-leaf: "This portion of 'The Pilgrim's Progress' was presented by Bunyan himself to his friend Mr. [John] Wilson of Hitchin in Bedfordshire (sic); and it was presented to me by a descendant of the Wilson family as the best way of preserving it. Robert Philip, Maberly Cottage, Dalston. Feby. 19th, 1848."¹

12. Mr. Harrison, in his addenda to Brown's *John Bunyan*, says a copy of the first edition is in the Charles W. Clarke Library.² It is possible that this may be one of the copies already mentioned.

Many of the most familiar passages in the *Pilgrim's Progress* are lacking in the first edition. It makes no mention of Christian's return home and fruitless endeavour to explain his woful state to wife and children; of his meeting with Mr. Worldly-Wiseman and being turned aside by him to the town of Morality; of his second meeting with Evangelist and being reproved for hearkening to Worldly-Wiseman; of his confession to Good-Will; of his folly in allowing himself to be so misled; of Charity's talk with Christian about his wife and children; of Evangelist's meeting with Christian and

¹ Brown, *op. cit.*, Appendix IV, p. 492.

² *Ibid.*, p. 440.

Faithful and warning them of the troubles in store for them in Vanity Fair; of their recollection of this warning while imprisoned in the cage at Vanity Fair; of By-ends' long discourse with his three friends—Mr. *Hold-the-World*, Mr. *Money-love*, and Mr. *Save-all*, in which the pilgrims later participate; of the monument to Lot's wife and the talk between Christian and Hopeful concerning it; of Giant Despair's wife and the cruel treatment of Christian and Hopeful which grew out of her counsel to her husband; and finally of the King's Trumpeters who came out from the Celestial City to greet Christian and Hopeful.

The peculiar features of this first edition have been thus summarized by Dr. Brown:

"We have wrong spellings by themselves, and also wrong spellings side by side with right. We have, for example, *Slough* and *Slow* of Dispond, *Pliable* and *Plyable*; *lie*, *lye*, *ly*; *die*, *dye*, *dy*; *raiment* and *rayment*. We have such forms as *morgage*, *drownded*, *grieviously*, *travailers*, *lyons*, *ai* for *aye*, *two wit* for *to wit*, *bin* for *been*, *thorow* for *through*, *tro* for *trow*, *bruit* for *brute*, *strodled* for *straddled*, *anoiance*, *strook*, *bewayling*, *toull* [for *toll*], *forraign*, *suddain*, *stounded* [for *stunned*], *sloath*, *melancholly*, *choaked*, *chaulketh*, *carkass*, and *villian*. There is nothing to remark upon in the doubling of the final consonant in such words as *generall*, *untill*, and the like, for this was the seventeenth-century custom; but Bunyan also doubles it in such words as *bogg*, *denn*, *scarr*, *quagg*, and *wagg*; and what was even more unusual, he doubles the medial in such words as *hazzard*, *steddiness*, *fellon*, *eccho*, *shaddow*, *widdow*. In making his entries in the Bedford church-book when he was pastor, he often dropped the final 'e', and in this first edition of his allegory also we find *wholesom*, *lightsom*, *bridg*, and *knowledg*; while he uses this letter to give the old plural form in *shoes*, *braines*, *decaies*, *alwaies*, *paines*, *rayes*, and the like. We have also such colloquialisms and irregularities as: *Catch't up*, *shewen*, *brast* for *burst*, *maiest*, *didest*, *then for to go*, *I should a been*, *practick*, *a little to-side*, *let's go over*, *like* for *likely*, *afraid on't*, *ransak't*, *mist* for *missed*, *such as thee and I*, *you was*, *we was*, *two miles off of Honesty*, and *things prophanes*. . . .

"We have such racy comments as these: 'A man may have company when he sets out for heaven, and yet go thither alone';

THE
Pilgrim's Progress
FROM
THIS WORLD,
TO
That which is to come:

Delivered under the Similitude of a

DREAM

Wherein is Discovered,

The manner of his setting out,
His Dangerous Journey, and safe
Arrival at the Desired Country.

By *JOHN BUNYAN*.

The second Edition, with Additions.

I have used similitudes, Hosea 12. 10.

Licensed and Entered according to Order.

L O N D O N :

Printed for *Nath. Ponder*, at the Peacock
in the *Poultry*, near *Cornhill*, 1678.

THE FIRST PART, 1678-88 xxxi

'A Christian can sing alone when God doth give him the joy of his heart'; 'O brave Talkative!' 'Christian snibbeth his fellow'; 'Hopeful swaggers'; 'Christian roundeth off Demas'; 'O good riddance!' 'They are whip't and sent on their way'." ¹

THE SECOND EDITION, 1678

Lenox copy. Small duodecimo. Second Edition with Additions. Printed with side-notes.

Collation by signatures: One leaf unsigned, A-M¹². One additional leaf, blank. E5 is unsigned.

Collation by pagination: title-page [as reproduced opposite], recto [A]; blank, verso [A]; Author's Apology, recto A2-recto [A6]; blank, verso [A6]; text, pp. 1-276; The Conclusion, p. [277]. P. 60 is misnumbered 62, 212 is 112, 236 is 136, 246 is 247, 247 is 246, 260 is 160.

Other copies. Bodleian, British Museum (2 copies), Pierpont Morgan, Sir Leicester Harmsworth Libraries. Copies are reported by Brown, Paltsits, and others to be in the Cambridge University and Regent's Park College Libraries. A special visit to the Cambridge University Library to see this copy resulted in finding no trace of it whatever. My efforts to find the Regent's Park College copy also proved futile. A copy was formerly in the library of the late Dr. Joseph Angus. Another was purchased at Sotheby's by Messrs. Quaritch 25 July 1921.

The British Museum possesses two copies of the second edition. One of these, which is bound up with the spurious Third Part and with *An Account of the Life and Actions of John Bunyan*, printed for J. Deacon, J. Back, and J. Blare on London-Bridge, 1692, lacks the leaf containing on its recto 'The Conclusion'. The errors in pagination in both the British Museum copies are identical with those in the Lenox copy.

The Bodleian copy is also bound up with another volume: John Flavell's *The Touchstone of Sincerity* or

¹ Facsimile of First Edition of "*The Pilgrim's Progress*", with Introduction by Dr. John Brown, 1895, pp. vii-viii.

The Signs of Grace and Symptomes of Hypocrisie, 1679. The signature and page-collation of the *Progress* is identical with that of the Lenox and British Museum copies.

The Pierpont Morgan copy, in addition to the errors in page-numbering cited above, misprints 63 for 61; 66 and 67 for 64, 65; 70 and 71 for 68, 69; 74 and 75 for 72, 73; 78 and 79 for 76, 77; 82 and 83 for 80, 81; and 86 for 84.

The change in format, from a small octavo to a small duodecimo, and important additions to both text and marginalia are distinctive features of the second edition.

Exclusive of Author's Apology and Conclusion, it has 276 pages of text. With the single exception of the passage containing the long discourse between By-ends and his companions, all the passages mentioned on pp. xxix-xxx above as wanting in the first edition were added in the second. These additions are as follows¹:

- (1) P. 9, l. 12-p. 10, l. 25: "In this plight . . . *to be saved?*"
- (2) P. 18, l. 11-p. 26, l. 32: "Now as Christian . . . Mr. *Worldly-Wiseman's* counsel."
- (3) P. 28, l. 27-p. 29, l. 21: "Truly, said *Christian* . . . *are cast out.*"
- (4) P. 54, l. 18-p. 55, l. 35: "Then said *Charity* . . . *from their blood.*"
- (5) P. 79, l. 10: "And when I . . . began to sing."
- (6) P. 91, l. 32-p. 94, l. 6: "Now when they . . . a faithful Creator."
- (7) P. 98, l. 32-p. 99, l. 7: "Here also they . . . otherwise disposed of."
- (8) P. 105, ll. 23-9: "Almost the whole . . . Father's side: And"
- (9) P. 115, l. 21-p. 117, l. 29: "Now I saw . . . remember *Lot's Wife.*"
- (10) P. 121, l. 20-p. 125, l. 14: "Now *Giant Despair* . . . in the morning."
- (11) P. 170, l. 37-p. 171, l. 28: "There came out . . . joy be expressed."

¹ References are to the text of the present edition.

THE
Pilgrim's Progreſs
FROM
THIS WORLD,
TO
That which is to come
Delivered under the Similitude of a
DREAM

Wherein is Diſcovered,
The Manner of his ſetting out,
His Dangerous JOURNEY,
AND
Safe Arrival at the Deſired Countrey.

By JOHN BUNYAN.

The Third Edition, with Additions.

I have uſed Similitudes, *Hoſea*, 12. 10.

Licensed and Entered according to Order.

L O N D O N,
Printed for *Nath. Ponder*, at the *Peacock*
in the *Poultry* near *Cornhil*, 1679.

Third Edition, 1679

British Museum

THE THIRD EDITION, 1679

British Museum copy. Small duodecimo. Third Edition with Additions. Printed with side-notes.

Collation by signatures: A-M¹², N⁶. Leaves E5 and M5 are unsigned; N2 is mis-signed N3.

Collation by pagination: blank, recto [A]; portrait, verso [A]; title-page [as reproduced opposite], recto [A2]; blank, verso [A2]; Author's Apology, recto A3-verso [A6]; text, pp. 1-285 [287]; FINIS, ; *An Advertisement* [8 lines], p. 285 [287]; The Conclusion, THE END, p. [288]. Page 21 is misnumbered 23, 24 is 22, 25 is 23, 28 is 26, 60 is 62, 92 is 62, 137 is 133, 176 is 776, 275 is 255, and the numbers 275 and 276 are repeated in the pagination, the subsequent pages being numbered 277, 278, &c.

Other copies. Bodleian, Bunyan Meeting, Henry E. Huntington, Sir Leicester Harmsworth Libraries. Two other copies purporting to be of the third edition are the George Offor copy, now in the Lenox collection, and the John Pearson copy,¹ sold in America in 1923.

The British Museum copy of the third edition is a beautiful small duodecimo volume in olive morocco binding, having 287 pages of text—wrongly numbered 285 because of the repetition of the numbers 275 and 276—exclusive of The Author's Apology and the Conclusion. Pasted on a fly-leaf is a manuscript note of George Offor's, dated 'Hackney July 11th 1847', which is in part as follows:

"This is a very rare volume of which I have only been able to trace this copy after forty years research. It is truly delightful to find it like the only copy of the first edition as yet discovered [the Holford copy] so beautifully perfect & clean. It is the first edition that had the portrait of which this is a peculiarly fair impression engraved by White. * * *

"I am greatly indebted to Mr. Leslie for the use of this unique volume without which the Hanserd Knollys edition could not have been completed."

Offor eventually discovered another copy bearing the imprint of the third edition, the copy now in the Lenox

¹ See below, pp. lxviii-lxix.

collection. This is imperfect, lacking pages 119-122. Prefixed to the Lenox copy is another manuscript note of Offor's in which he says: "The only copies that have been discovered are this and a very beautiful one sold by Mr. Leslie to the Rev^d T. Horner of Wells, Somerset, for ten guineas [the copy now in the British Museum]: while every page corresponds with this, these two copies are certainly from different type, although they may be from the same fount. The following selection of Bibliographical memoranda distinguished this from every other edition. It is impossible to say which of the books issued first from the press." There follows a list of variants between the two copies several pages in length. Further discussion of the Lenox volume will be found on pp. lxvii-lxviii.

The Bodleian and Bunyan Meeting copies are badly worn. The frayed condition of many of the leaves makes any report on the pagination untrustworthy. A comparison of the text of these copies with that of the British Museum copy revealed no differences.

The Henry E. Huntington copy has been fully described in the *Church Catalogue* (i. 233-4, No. 199). This was formerly the Locker-Lampson copy. It thence passed to the E. D. Church Collection, and finally to the Huntington Library. The collation of this copy corresponds almost precisely with that of the British Museum copy. The errors in signature-marking and in page-numbering are the same, with the single exception that, in the British Museum Third, page 28 is wrongly numbered 26. "The page-numbers and the running headlines from p. 133 to the end of the copy here described," says the *Church Catalogue*, "are in smaller type than pp. 1-132, indicating that the work was set up by two different printers." This is also true of the British Museum copy.

The third edition enjoys the distinction of being virtually the first complete edition of the *Pilgrim's Progress*. It was the first to insert the long discourse between Mr. By-ends and his companions and their

Thomas M...

THE
Pilgrim's Progress
FROM
THIS WORLD,
TO
That which is to come

Delivered under the Similitude of a

DREAM

Wherein is Discovered,
The Manner of his setting out,
His Dangerous JOURNEY,
AND
Safe Arrival at the Desired Countrey.

By *JOHN BUNYAN*.

The Fourth Edition, with Additions.

I have used Similitudes. *Hosea*, 12. 10.

Licensed and Entered according to Order.

D O M D O N,

Printed for *Nath. Ponder*, at the *Peacock*
in the *Poultry* near the Church, 1680.

Fourth Edition, 1680

British Museum

subsequent talk with Christian and Hopeful—the last addition of any consequence Bunyan made to the text.

After the third edition the additions consist of a few phrases inserted in the text, of marginal notes, and scripture references.

THE FOURTH EDITION, 1680

Lenox copy.¹ Small duodecimo. Fourth Edition with Additions. Printed with side-notes. Imperfect, lacking pages 117-124, 143-146.

Collation by signatures: A-E¹², F⁸ [F5-F8 missing], G¹⁰ [G6-G7 missing], N⁶. E5, G3, and N3 are unsigned; N2 is mis-signed N3.

Collation by pagination: [*Advertisement from the Bookseller*], recto [A]; portrait, verso [A]; title-page [as reproduced opposite], recto [A2]; blank, verso [A2]; Author's Apology, recto A3-verso [A6]; text, pp. 1-287; *An advertisement* [13 lines]; FINIS, p. 287; The Conclusion. THE END, p. [288]. Page-numbering is often partially or wholly defaced. Page 176 is misnumbered 177, 241 is 141, 263 is 261.

The Advertisement from the Bookseller—Ponder's warning against the spurious copies of Braddyl and his confederates—printed, without heading, on the reverse side of the portrait is signed 'N. P.'. The two lines following the signature and exemplifying the difference between brevier type and long primer, found in other copies, are lacking. The portrait of the dreamer has only two inscriptions: the name of the city—'*Destruction*', and the initials of the engraver—'*R. W.*'. On the title-page 'LONDON' is misprinted 'DONDON'.

Other copies.² Lenox, Huntington, British Museum, Yale University (Elizabethan Club).

In the second Lenox copy the Bookseller's Adver-

¹ The Lenox has two copies of the fourth edition. This is the first copy listed in *Contributions to a Catalogue* (p. 11).

² A copy of the fourth edition with the portrait by R. White, but with the preliminary matter often missing or much torn, and lacking pages 221-252, was listed for sale in Mayhew's book-catalogue, 1922, at £20. See *The Times Literary Supplement*, "Notes on Sales", 8 June 1922.

tisement is signed, not as in the first copy with the publisher's initials only, but with the full name—'N. Ponder', and immediately below the signature are the lines:

This is Brevier, and the true copy

This is Long Primer Letter.

The misprint 'DONDON' on the title-page has been corrected. The verso of [A2], blank in the first copy, now contains a six-line advertisement of Owen *On Hebrews*.

The Huntington copy, described in the *Church Catalogue* (i. 237-8, No. 200), is like the first Lenox copy in having on the title-page 'DONDON'; like the second, in having 'N. Ponder' as the signature of the Bookseller's Advertisement, together with the lines exemplifying brevier and long primer; and in having on the verso of [A2] the six lines of advertisement. In the Huntington copy the errors in signature-marking are the same as those reported in the Lenox copy. Page 2 is misnumbered 8, 6 is 7, 7 is 6, 234 is 243, and 241 is 141.

In the British Museum are two little volumes claiming to be the fourth edition, 1680. They are easily distinguishable. One is in modern binding, press-mark C. 58. a. 23. On the reverse side of the portrait is the inscription 'Lucy Lockhart—September 1865', and on the title-page 'Thomas Wilgess'. It omits entirely the *Advertisement from the Bookseller* as well as the six-line advertisement of Owen on *Hebrews*. On the title-page occurs the misprint 'DONDON'. The errors in signature-marking are identical with those in the Lenox and Huntington copies. Page 92 is misnumbered 62, 234 is 243, and 241 is 141. Upon examination of the text, the differences between this copy and the other representatives of the fourth edition are found to extend beyond the preliminaries. Throughout one whole signature, sheet E, this copy is unlike three other copies of the fourth edition that I have examined. Further discussion of it will be found on p. lxxix, below.

The other British Museum copy bearing the imprint of the fourth edition, press-mark C. 37. f. 24, is not in so good a state of preservation. It is in old, probably the original, binding. The upper margin of the last two leaves is so badly frayed as to destroy the page-numbering. Across a fly-leaf are scribbled the three names—'Joshua Wilson', 'James Cooper', 'Ralph Green'. This copy contains the Bookseller's Advertisement, signed 'N. P.', the two lines concerning brevier and long primer, the misprint 'DONDON', and the six-line advertisement of Owen on *Hebrews*. The errors in signature-marking are identical with those in the other copies of this edition. The page-numbering, however, is far more erratic. Page 2 is misnumbered 28, 3 is 25, 6 is 32, 7 is 29, 10 is 36, 11 is 33, 48 is 47, 49 is 48, 52 is 51, 53 is 52, 56 is 55, 57 is 56, 58 is 85, 60 is 59, 176 is 177, 177 is 176, 234 is 243, and 241 is 141.

A peculiar error marks the title-page of this copy. The initial T of line 10 has slipped to the beginning of line 11,¹ so that the two lines are made to appear as follows:

he Manner of his setting out,
THis Dangerous Journey.

From this error, as well as from certain other features such as the worn condition of the plate containing the sleeping portrait, Mr. Henry R. Plomer² draws the inference that this copy represents a late issue of the fourth edition. This particular error, however, might just as well have occurred in the first copies off the press. The erratic state of the pagination and the retention of the misprint 'DONDON' would indicate that it was one of the earlier uncorrected copies. Much more convincing evidence of "lateness of issue" is the presence of the six-line advertisement on the reverse of the title-page.

¹ As a matter of fact, the 'T' has slipped a little below the initial position of line 11.

² "A Law-suit as to an Early edition of the 'Pilgrim's Progress'" *The Library*, Third Series, v. 60-9.

Beyond a few words or phrases the fourth edition added nothing to the text. Its additions were chiefly limited to marginal notes and scripture references. It has the same number of pages as the third, though owing to an error in pagination the third apparently has two pages fewer. The fourth edition omits a line of the Author's Apology (A3^v, l. 20), and it ascribes to Christian a speech which should be assigned to Faithful (p. 109, l. 7). The outstanding feature of the fourth edition, however, is the publisher's warning against pirated editions,¹ printed on the back of the portrait as follows:

Advertisement from the Bookseller.

"The *Pilgrim's Progress*, having sold several Impressions, and with good Acceptation among the People, (there are some malicious men of our profession, of lewd principles, hating honesty, and Coveting other men's rights, and which we call *Land Pirates*, one of this society is *Thomas Bradyl* a Printer, who I found Actually printing my Book for himself, and five more of his Confederates.) but in truth he hath so abominably and basely falcified the true Copie, and changed the Notes, that they have abused the Author in the sence, and the Propriator of his right, (and if it doth steal abroad, they put a cheat upon the people.) You may distinguish it thus, The Notes are Printed in Long Primer a base old letter, almost worn out, hardly to be read, and such is the Book it self. Whereas the true Copie is Printed in a Leigable fair Character and Brevier Notes as it alwaies has been, this Fourth Edition hath as the third had, The Authors Picture before the Title, and hath more then 22 passages of Additions,² pertinently placed quite thorow the Book, which the Counterfeit hath not.—*N. P.* [or, as in some copies, *N. Ponder*].

*This is Brevier, and the true Copy.
This is Long Primer Letter."*

¹ This warning is not found in the Lockhart-Wilgess copy in the British Museum. This copy, however, as I shall show later, is not a genuine copy of the fourth edition.

² These "Additions" are, with a very few exceptions, scripture references and marginal notes.

THE FIFTH EDITION, 1680

Lenox copy.¹ Small duodecimo. Fifth Edition with Additions. Printed with side-notes.

Collation by signatures: A⁶, B-K¹², L⁶ [last leaf blank]. G₄ is mis-signed K₄, H₅ is H₄, and I₅ is I₄.

Collation by pagination: *Advertisement* [11 lines], recto A; portrait, verso A; title-page [as reproduced, p. xli], recto [A₂]; *Advertisement* [6 lines], verso [A₂]; Author's Apology, recto A₃-verso [A₆]; text, pp. 1-220; The Conclusion. THE END, p. [221]; Books Printed, pp. [222-226]; FINIS, p. [226]; one blank leaf, [L₆]. The numbering of p. 39 is blurred; page 48 is misnumbered 58, 144 is 141, 147 is 127, 159 is 157, 162 is 160, 163 is 161, 166 is 164, 167 is 165, 217 is 117.

Besides the sleeping portrait, with the inscription 'R. W. Sc.', the name of the city 'Destruction', and 'Printed for Nat. Ponder in the Poultry', is a woodcut representing the martyrdom of Faithful, p. 128, with these four lines of verse beneath:

Brave *Faithful*, Bravely done in word and deed,
Judge, Witnesses and Jury have instead
Of overcoming thee, but shewn their rage,
When they are dead thou'lt live from age to age.

Other copies. Lenox, British Museum,² Huntington, Pierpont Morgan, and Chapin (Williamsburg, Mass.) Libraries.

The second Lenox copy has no portrait. In all other respects the description of it in *Contributions to a Catalogue* (p. 11) coincides with that of the Lea Wilson copy.

The British Museum copy is imperfect, lacking leaves C₆ and C₇, [L₅] and [L₆]; the lower third of leaf L₄ is torn away. The errors in signature-marking and in pagination show slight differences

¹ Known as the Lea Wilson copy.

² In addition to the copy of the genuine fifth printed by Ponder, the British Museum possesses a copy calling itself the fifth and with the date 1680 on the title-page, printed in Edinburgh by John Cairns. It bears no resemblance to any copies of the genuine fifth that I have examined.

from those of the Lenox copy. G₄ is correctly signed, but H₅ and I₅, as in the Lenox copy, are mis-signed H₄ and I₄. The numbering of pages 39 and 40 is entirely gone, the leaf being worn through at this point. Page 48 is misnumbered 58, 106 is 109, 133 is 130, 147 is 127, 159 is 157, 162 is 160, 163 is 161, 166 is 164, 167 is 165, and 217 is 117. This copy and the Lea Wilson copy are identical as to text.

The Huntington copy is described in the *Church Catalogue* (i. 238-9, No. 201). It lacks the eleven-line advertisement concerning the copper plates, the recto of [A] being blank. The frontispiece is not the "sleeping portrait", but "a portrait of John Bunyan; bust, directed and facing slightly to the right, looking to the front; with inscription: | *I Sturt Sc.:* | *John Bunyan* | *Printed for Nath: Ponder in the Poultry* | *Printed for Nath: Ponder in the Poultry.* (repeated); line engraving". The errors in signature-marking and in page-numbering coincide with those of the Lea Wilson copy. A woodcut of Faithful's martyrdom is found, as in the other copies, on page 128.

The Chapin Library copy,¹ formerly in the library of John Pearson, was bought at Sotheby's 7 November 1916. The signature and page-collation coincides with that of the Lea Wilson copy in every particular except that no mention is made in Miss Osborne's collation of the mis-signing of H₅. The eleven-line advertisement of the "copper cutts" is found on the recto A; the frontispiece is the sleeping portrait, but the plate is unsigned. Inscribed below are the words "*Printed for Nat. Ponder in the Poultri*". On p. 128 occurs the woodcut of Faithful's martyrdom. Loosely laid in are eight of the advertised thirteen 'copper cutts' (taken from a bound copy) as follows:

1. Christian meeting Evangelist (Page 4 & 5).
2. Christian meeting Worldly Wiseman (Page 22 & 23).
3. Christian at the Wicket Gate (Page 30 & 31).

¹ For information concerning this copy I am indebted to Miss Lucy Eugenia Osborne, Custodian of the Chapin Library.

THE
Pilgrim's Progreſs
FROM
THIS WORLD,
TO
That which is to come :
Delivered under the Similitude of a
DREAM.

Wherein is Diſcovered,
The Manner of his ſetting out,
His Dangerous JOURNEY,
AND
Safe Arrival at the Deſired Countrey.

By JOHN BUNTAN.

The Fifth Edition with Additions.

I have uſed Similitudes, Hoſea 12. 10.

Licenſed and Entred according to Order.

L O N D O N,

Printed for Nath. Ponder, at the Peacock
in the Poultry near the Church, 1680.

Fifth Edition, 1680

British Museum

4. Christian in the Valley of the Shadow of Death (Page 104 & 105).
5. Faithful before Judge Hategood (Page 122 & 123).
6. Giant Despair before his Castle (Page 150 & 151).
7. Pilgrims with Shepherds of the Delectable Mountains (Page 158 & 159).
8. The Pilgrims riding the Clouds (Page 218 & 219).

"Each plate is paged as above and bears four lines of verse inscribed below."

Several features of the fifth edition call for special mention. The size of the volume has been considerably reduced—220 pages of text as against 287 pages in the third and fourth editions. In this edition and, with the exception of the seventh, in all subsequent editions, the text proper begins with sheet B. The first illustration of the text and the first mention of the "Copper Cutts" occur in the fifth edition. The advertisement of the cuts in the Lea Wilson copy is as follows:

Advertisement.

"The *Pilgrims Progress* having found | good Acceptation among the People, | to the carrying off the Fourth Impression, which had many Additions, more | than any preceding: And the Publisher ob- | serving that many persons desired to have it | illustrated with Pictures, hath endeavoured to | gratifie them therein: And besides those that | are ordinarily printed to this Fifth Impression, | hath provided Thirteen Copper Cutts curi- | ously Engraven for such as desire them."

The fifth edition repeats one of the errors made in the fourth—the omission of a line of the Author's Apology [A3^v, l. 20]. It begins an error which is repeated in all the subsequent editions, the seventh excepted: the omission of four lines of the dialogue between Christian and Evangelist upon the occasion of their second meeting.

THE FIFTH EDITION, 1682

Lenox copy. Small duodecimo. Fifth Edition with Additions. Printed with side-notes.

Collation by signatures: A⁶, B-K¹², L⁶ [last leaf blank]. Sigs. C, D, E, F, H, I, K signed up to 7; sigs. B and G to 6.

Collation by pagination: *Advertisement* [11 lines], recto A; portrait, verso A; title-page [as reproduced, p. xlv], recto [A2]; *Advertisement* [7 lines], verso [A2]; Author's Apology, recto A3-verso [A6]; text, pp. 1-220; The Conclusion. THE END, p. [221]; Books Printed, pp. [222-226]. FINIS, p. [226]. Some of the pages are cut so close and others so badly frayed, that many of the page-numbers are either partially or wholly defaced. Numbers 35, 85, 86, 131, 135, 138, 139, 154, 155, 156, 157, 158, 159, 160, 166, 167, 199, 201, 202, 203, 206, 207, 208 are no longer decipherable.

The portrait is that of the dreamer, with the inscription: '*R. W. Sc.*', the name of the City—'*Destruction*', and below, '*Printed for Nat: Ponder in the Poultry*'. There are thirteen copper plates, each with a descriptive stanza of four lines.

These, with the directions in the upper right-hand corner of each plate as to its placing, are as follows:

1. Christian meeting Evangelist (Page 4 & 5).
2. Christian meeting Worldly Wiseman (Page 22 & 23).
3. Christian at the Wicket Gate (Page 30 & 31).
4. Christian in the Arbour (Page 50 & 51).
- 5.¹ Christian losing his Burden (Page 54 & 55).
6. Christian passing the lions (Page 56 & 57).
7. Christian in complete Armour (Page 70 & 71).
- 8.² Christian in the Valley of the Shadow of Death; [written at the top of the plate '104-105']
9. Faithful before Judge Hategood (Page 122 & 3).
10. Martyrdom of Faithful. [No directions on plate as to position.]
11. Giant Despair before his Castle (Page 150 & 151).

¹ No. 5 is wrongly placed. It should come between pp. 44 and 45.

² No. 8 is also wrongly placed. The text it illustrates is found on pp. 80 and 81.

12. Pilgrims with Shepherds of the Delectable Mountains (Page 158 & 159).

13. The Pilgrims riding the Clouds (Page 218 & 219).

No. 10, the Martyrdom of Faithful, is on p. 128; the recto of the leaf, p. 127, is filled with letter-press. The verses accompanying this cut are printed; those accompanying the other plates, engraved.

The advertisement concerning the copper cuts, recto A, is reprinted from the fifth edition, 1680, with a few changes in spelling and the substitution of 'the' for 'this' in line 9. The title-page, except for the change in date and a period instead of a comma after 'London', is the same as that of the earlier fifth. An examination of the texts proves that the later copy, though differing on nearly every page from the earlier, is undoubtedly reprinted from it.

Other copies. British Museum, Bunyan Meeting, Pierpont Morgan Libraries.¹ In both the British Museum and the library of Bunyan Meeting, Bedford, are two little volumes claiming to be the fifth edition, 1682. Although each has the name of Ponder on the title-page, they are totally unlike all other editions bearing the imprint. The British Museum copy is before me. It is printed in small type, on very inferior paper. The pages have no marginals; the notes and scripture references are placed either in the body of the text or in spaces made by indentations of the text. There are no advertisements and no portrait. The recto of the first leaf contains the title-page; the verso, the first of the seven pages of the Author's Apology. There are 183 pages of text, besides the Conclusion, p. [184]. On the verso of a leaf between pages 40 and 41 is a woodcut of Christian in the Arbor, but without the usual verses. The text differs on practically every page from that of the fifth of either 1680 or 1682. On the inside cover is pasted a manuscript note to the effect that "this

¹ A copy of the fifth edition, 1682, from the library of the late Rev. William Edward Buckley, M.A., was sold at Sotheby's to Quaritch, 27 February 1893, for £3 5s.—*Book Prices Current*, VII, Lot 2033.

T H E
Pilgrim's Progress
F R O M
THIS WORLD,
T O

That which is to come :
Delivered under the Similitude of a

DREAM.

Wherein is Discovered ,
The Manner of his setting out,
His Dangerous JOURNEY,
A N D
Safe Arrival at the Desired Countrey.

By *J O H N B U N Y A N*.

The Fifth Edition with Additions.

I have used Similitudes , Hosea 12. 10.

Licenced and Entred according to Order.

L O N D O N .

Printed for *Nath. Ponder* , at the *Peacock* in
the *Poultry* near the Church , 1682.

Fifth Edition, 1682

New York Public Library

edition is unknown to Offor and others", and that "it is either a counterfeit issue of ed. 5; or one struck off on a smaller paper and type for circulation among the poorer classes". It was in all probability either this or the Bunyan Meeting copy that is alluded to by Dr. John Brown in his *Life of Bunyan*: "One of these pirated editions is before me as I write, and both in type and paper is greatly inferior to those issued by Ponder himself, though it boldly bears his name on the title-page, claims to be licensed, and to be the fifth edition of 1682."¹

The Pierpont Morgan copy² of the fifth edition, 1682, resembles the Lenox copy, but the two are not identical. The advertisement of the copper cuts in the Morgan copy has been changed to read as follows:

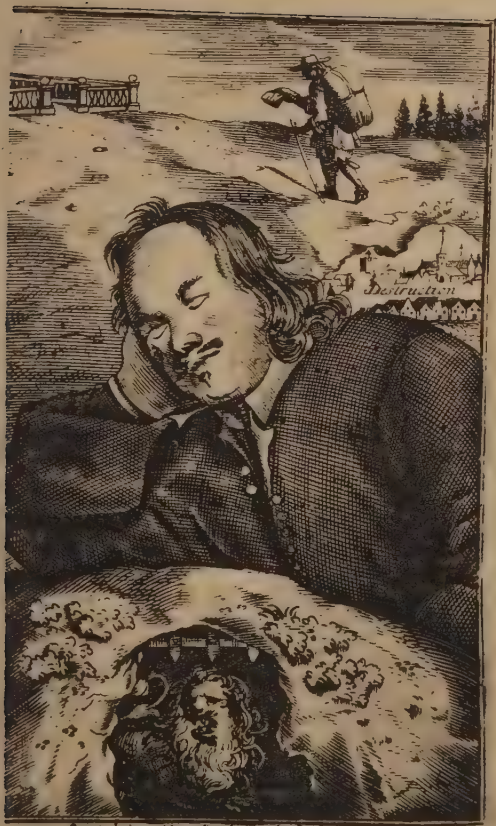
"The *Pilgrims Progress* having found good Acceptation among the People, to the carrying off the *Fifth* Impression, which had many Additions, more than any preceding: And the Publisher observing, that many persons desired to have it illustrated with Pictures, hath endeavoured to gratifie them therein: And besides those that ere ordinarily printed to this *Sixth* Impression, hath provided Thirteen Copper *Plates* curiously Engraven for such as desire them."

The portrait of the dreamer in the Morgan copy is unique. In all the other copies I have seen containing the 'sleeping portrait', the dreamer is leaning on his left arm, the city of Destruction is just back of the right shoulder, and the celestial gate in the upper right-hand corner. In this copy the positions are reversed; the dreamer is leaning on his right arm, the city of Destruction is back of and a little to the right of his left shoulder, the celestial gate is in the upper left-hand corner.³ In addition to the portrait are fourteen copper

¹ *Op. cit.*, p. 444. A manuscript note on the fly-leaf of the Bunyan Meeting copy, in what appears to be the handwriting of Dr. Brown, says: "Probably one of Braddyl's counterfeits. Ponder's fifth edition is dated 1680."

² Originally in the Henry Huth Library. See *Catalogue of the Huth Collection*, First Portion, 1911, Lot 1097, Sotheby, Wilkinson & Hodge.

³ Unlike the portrait of the Lenox fifth, 1682, this omits the engraver's initials.



Printed for the Author in the Strand

Frontispiece to the Fifth Edition, 1682

Pierpont Morgan Library

plates illustrative of the text, each accompanied by four lines of explanatory verse. The verses to all the plates, except the Martyrdom of Faithful, are engraved. These correspond in arrangement with those in the Lenox copy except that No. 8 in the Morgan copy is Christian's Fight with Apollyon (Page 76 & 77), which is not found in the Lenox copy at all. For further discussion of this so-called fifth edition, 1682, see pp. lxix ff.

THE SIXTH EDITION, 1681

First variety.

Lenox copy.¹ Small duodecimo. Sixth Edition with Additions. Printed with side-notes.

Collation by signatures: A⁶, B-K¹². B5 and H5 are unsigned, and H6 is wrongly signed H5.

Collation by pagination: blank, recto [A]; portrait; verso [A]; title-page [as reproduced, p. xlix], recto [A2]; *Advertisement* [6 lines], verso [A2]; Author's Apology, recto A3-verso [A6]; text, pp. 1-210; The Conclusion. THE END, p. [211]; Books Printed, pp. [212-216]. Page 145 is misnumbered 135, 194 is 2.

The portrait is not the 'sleeping portrait' of R. White, but a portrait of Bunyan, with the inscription of the engraver 'I. Sturt Sc.', and beneath, 'John Bunyan. Printed for Nath. Ponder in the Poultreys'—the same portrait already described as appearing in the Huntington copy of the fifth edition, 1680. In line 4 of the title-page occurs the misprint 'WORL,D'. The woodcut of Faithful's martyrdom with the descriptive verses appears in this edition on p. 121. Sheet D, pp. 49-72, is in smaller type than the rest of the volume.

Other copies. British Museum, Huntington, Chapin Libraries.

The collation of the British Museum copy is identical with that of the Lenox except in a few particulars.

¹ This copy was presented to the New York Public Library by Alexander Maitland, Esq. It is not listed among the other editions of the Lenox Collection in *Contributions to a Catalogue of the Lenox Library*.

1 THE PILGRIM'S PROGRESS

Besides the woodcut of Faithful's martyrdom, p. 121, there are eight copper plates, each supplied with the customary verses, and with inscriptions at the top of each plate as indicated below in brackets.

1. Christian meeting Evangelist (Page 2 & 3).
2. Christian meeting Worldly Wiseman (Page 18 & 19).
3. Christian at the Wicket Gate (Page 24 & 25).
4. Christian losing his Burden (Page 44 & 45).
5. Christian in the Arbour (Page 50 & 51).
6. Christian meeting the Lions (Page 56 & 57).
7. Christian in Full Armour (Page 70 & 71).
8. Giant Despair before his Castle. [Direction above plate faded out. Placed between pp. 150 and 151.]

Further discussion of this copy will be found on pp. lxxv ff.

The sixth edition reduces still further the size of the volume, having 210 pages of text as against 220 in the fifth edition. It continues the error of the fourth and fifth editions—the omission of a line of the Author's Apology [A3^v, l. 20], and enlarges upon the error of the fifth by omitting an additional line in the dialogue between Christian and Evangelist—"Yes dear Sir, said *Christian*."

THE SEVENTH EDITION, 1681

Lenox copy.¹ Small duodecimo. Seventh Edition with Additions. Printed with side-notes.

Collation by signatures: A-M¹², N⁶. E, E⁵, M⁵ are unsigned.

Collation by pagination: blank, recto [A]; portrait, verso [A]; title-page,² recto [A2]; blank, verso [A2]; Author's Apology, recto A3—verso [A6]; text, pp. 1-285 [287]; FINIS. *An Advertisement* [8 lines], p. 285 [287]; The Conclusion. THE END, p. [288]. Page 12 is misnumbered 20, 133 is 1, 151 is 15¹, 155 is 155, 205 is 105, 228 is 229; 275-276 is repeated and the subsequent pages numbered 277, 278, &c.

¹ Acquired since the publication of *Contributions to a Catalogue* and consequently not listed among the editions in the Lenox Collection.

² The title-page of the Lenox copy is not identical with that of the British Museum copy (see opposite). In the Lenox Seventh 'Country' (l. 13) is spelled 'Countrey'.

THE
Pilgrim's Progress.

FROM
THIS WORLD,
TO

That which is to come:

Delivered under the Similitude of a

DREAM,

Wherein is Discovered,

The Manner of his setting out,

His Dangerous JOURNEY,

AND

Safe Arrival at the Desired Country.

By JOHN BUNYAN,

The seventh Edition with Additions.

I have used Similitudes, Hosea 12. 10.

Licensed and Entred according to Order.

LONDON,

Printed for Nathanael Ponder at the Peacock in
the Poultry, near the Church, 1681.

Seventh Edition, 1681

British Museum

The portrait of the dreamer closely resembles that in the third edition, having the inscription '*R. W. Sc.*' on the rock, the name of the city *Destruction*, and beneath, "*Printed for Nat. Ponder in the Poultry*". The fourth line of the title-page repeats the error of the sixth edition—'WORLD'. Between pages 164 and 165, facing 164, is inserted a woodcut of Faithful's martyrdom, with the four lines of explanatory verse beneath and in the upper margin the direction—"Place this betwixt page 164 and 165".

Other copies. British Museum.

The British Museum copy exhibits no differences whatever from the Lenox copy in the matter of text. The two show slight differences in the preliminaries and in the marking of signatures and in page-numbering. Sig. E is correctly marked. Leaf D₅ is so abraded at the bottom that the signature-marking is entirely gone. Otherwise, the two copies agree. In addition to the errors in pagination in the Lenox copy, all of which are in this copy, page 113 appears as 11, 124 as 24, 125 as 125. The frontispiece is not, as in the Lenox copy, the portrait of the dreamer, but a full-faced, bust portrait of Bunyan enclosed within a circular rim, the left hand at the breast. In the lower curve of the rim is the inscription 'Bunyan'. The other two inscriptions on the plate are: '*Burnford Sc.*' and '*[Printed for Nath: Ponder in the Poultry]*'. Inserted between the last page of the Author's Apology and the first page of the text is a leaf on the verso of which is the portrait of the dreamer. This shows slight modifications of the sleeping portrait as it appears in the third edition. The plate has no inscription whatever save the name of the city—'*Destruction*'. The woodcut of Faithful's martyrdom, as in the Lenox copy, is placed between pages 164 and 165, but on the verso of the leaf, facing page 165, instead of, as in the Lenox, on the recto, facing page 164. On the recto of the leaf containing the portrait of the dreamer is the inscription of the

original owner—' *Thomas Hayward . . . Aug: j: j682.*'¹ The title-page contains the misprint—*WORL,D*—in line 4, but differs from the Lenox copy in line 13 in printing 'Country' instead of 'Countrey'.

The seventh edition is the rarest of all the editions issued during Bunyan's lifetime.² In form, it returns to that of the third and fourth editions. It has the same number of pages as they, though, as in the third, through the repetition of numbers 275—276, the last page is numbered 285 instead of 287. The seventh, like each of the first four editions, begins the text proper with leaf 7 of sheet A, and not, as in the fifth, sixth, eighth, and subsequent editions, with sheet B. The passages omitted in the fifth and sixth editions are restored, and not a few independent readings introduced.

THE EIGHTH EDITION, 1682

Lenox copy. Small duodecimo. Eighth Edition with Additions. Printed with side-notes.

Collation by signatures: A⁶, B—K¹². B⁵ is unsigned.

Collation by pagination: *Advertisement* [11 lines], recto A; portrait, verso A; title-page [as reproduced opposite], recto [A2]; *Advertisement* [6 lines], verso [A2]; Author's Apology, recto A3—verso [A6]; text pp. 1—211; The Conclusion. THE END, p. [212]; Books printed, pp. [213—216]. Page 16 is mis-numbered 6, 184 is 114, 210 is 208; numbers 135—144 are repeated, numbers 159—168 and 204 omitted.

The advertisement of the plates, recto A, is reprinted from the fifth edition (1680) without alteration save in the spelling of a word or two.

¹ This inscription identifies this copy with that described by Offer in *Works of Bunyan*, iii. 43. The inscription in full reads:

Thomas: Hayward: | : his booke : Testis Jere | = miah : Hayward:
His | Brother. Ex dono : of | his namesake, & kinsman | Thox

Pengry : Aug. j: j682 | Pretium : j. 6: Hic nomen pono, quia
librum | perdere nolo.

² In the British Museum is a little volume professing to be a reprint of the seventh edition. It was published in Glasgow by Alexander Carmichael in 1735. It bears no resemblance to the original seventh edition.

John Bunyan
THE
Pilgrim's Progress
FROM
THIS WORLD,
TO

That which is to come:

Delivered under the Similitude of a

DREAM,

Wherein is Discovered,
The Manner of his setting out,
His Dangerous JOURNEY,
AND
Safe Arrival at the Desired Country.

By *JOHN BUNYAN*,

The Eighth Edition with Additions.

I have used Similitudes, Hosea 12. 10.

Licensed and Entred according to Order.

LONDON,

Printed for Nathanael Ponder at the Peacock in
the Poultrey, near the Church, 1682.

Eighth Edition, 1682

British Museum

The portrait of the dreamer has no inscription other than the name of the city—' *Destruction*'. There are three woodcuts, each with the usual four lines of verse: the martyrdom of Faithful, p. 121; Giant Despair before his Castle, p. 135 [145]; Pilgrims riding the Clouds, p. 204.

Sheet D, pp. 49–72, is in distinctly smaller type, sheets I and K in larger type, than the rest of the volume.

Other copies. Lenox, British Museum, Pierpont Morgan, Sion College (?) Libraries.¹

The second Lenox copy is a duplicate of the one just described. The British Museum copy is imperfect, lacking pages 179–82 and the last leaf, K¹².

With the single exception that page 16 is correctly numbered, the errors in signature-marking and in pagination are precisely the same as those noted in the Lenox copy. The same differences in type are also seen in sheets D, I, and K. The two show no variations as to text.

The Pierpont Morgan copy I have not examined.

The eighth edition follows the sixth in omitting five lines of the dialogue between Christian and Evangelist (p. 23).²

¹ Ofor, Brown, Paltsits, and others all report a copy of the eighth edition as being in the library of Sion College. The librarian informs me that he can find no record of such a copy. According to Ofor, this Sion College copy had but two woodcuts—the Martyrdom of Faithful (p. 121) and the Pilgrims riding the Clouds (p. 204)—page 145 [misnumbered 135] being filled with letterpress. See Ofor, *Bunyan's Works*, 1862, iii. 43.

² It is a copy of the eighth edition that is good-humouredly satirized in Gay's farce, *The What-d'ye-call-it* (Act II, sc. 1). A man condemned to be shot is offered a book to pray by. Urged to make use of it, he cries

"I will! I will!

Lend me thy handkercher. *The pilgrim's pro—* [reads and weeps]
(I cannot see for tears) '*pro—progress*': Oh!

'*The Pilgrim's Progress, eighth edi-ti-on:*

Lon-don print-ed—for—Ni-cho-las Bod-ding-ton:

With new ad-di-tions never made before':

—Oh, 'tis so moving, I can read no more." [drops the book.]

As Boddington's name first appeared on the title-page of the thir-

(a) THE NINTH EDITION, 1683

Lenox copy. Small duodecimo. Ninth Edition with Additions. Printed with side-notes.

Collation by signatures: A⁶, B-K¹². B₃ is mis-signed 3; B₅ is unsigned.

Collation by pagination: *Advertisement* [11 lines], recto A; portrait, verso A; title-page [as reproduced, p. lvii], recto [A₂]; *Advertisement* [6 lines], verso [A₂]; Author's Apology, recto A₃-verso [A₆]; text, pp. 1-211; The Conclusion. THE END, p. [212]; Books Printed, pp. [213-216]; FINIS, p. [216]. Page 99 is misnumbered 89, 184 is 114, 210 is 208; 126 appears as 126, numbers 135-144 are repeated, 159-168 and 204 are omitted.

The advertisement of the extra plates, recto A, with the word 'Seventh' substituted for 'Fourth' and for 'Fifth' in lines 3 and 9 respectively, is reprinted from the eighth.

The portrait of the dreamer is more nearly like the portrait in the sixth edition (British Museum copy) than that in the eighth. It has no inscription other than the name of the city. There are three woodcuts: the Martyrdom of Faithful, p. 121; Giant Despair before his Castle, p. 135 [145]; Pilgrims riding the Clouds, p. [204]. Sheets D (pp. 49-72) and G (pp. 121-144) are in smaller type than the rest of the volume.

Other copies. British Museum, Huntington, Pierpont Morgan, Chapin Libraries. A copy was also formerly in the Henry Huth Library.¹

The British Museum possesses two copies purporting to be of the ninth edition, 1683. The copy here, which is of the tenth edition, it was suggested by Bishop Heber that Gay was alluding to the eighteenth edition—on which Boddington's name does appear—but for metrical reasons changed 'eighteenth' to 'eighth'. Offor (iii. 44) was of opinion that the allusion is to the eighth edition of the Second Part.

¹ The Huth copy was sold at Sotheby's 23 November 1911, Lot 1099, to Maggs Bros. for £12. It is reported as being in the original sheep binding with three woodcuts and "a portrait closely resembling that in the edition of 1681" [sixth edition]. See *Catalogue of the Huth Collection*, First Portion, 1911, Lot 1099.

spoken of, press-mark C. 58. a. 27, is in the old, original binding, and has written across the title-page two inscriptions: 'G. Pearson Croft Cottage' and 'W. Tarbutt Cranbrook Kent 1876'. Leaf A, with the advertisement of the extra plates on the recto and the portrait on the verso, and leaf K12, containing two pages of 'Books Printed', are missing. The collation by signatures and pagination is in perfect agreement with that of the Lenox copy. Comparison of the text proves the two copies duplicates. The other British Museum copy is discussed on pp. lxxx-lxxxi, below.

The Huntington copy (*Church Catalogue*, i. 241, No. 203) is, apparently, identical with the copies just described. The same errors in pagination and signature-marking characterize this copy. "The Portrait on the verso of leaf A", says the editor, "has been entirely re-engraved, and differs from that contained in our Nos. 198 [First edition, Palmer Nash copy] and 202 [Sixth edition]."

The collation of the Chapin copy¹ agrees perfectly with that of the Lenox. The plate of the sleeping portrait, without any inscription, except the name of the city 'Destruction', "is a faint copy of that in the sixth edition".

The ninth edition, 1683, continues the omission, begun in the fifth, of a part of the dialogue between Christian and Evangelist. It will be noticed that this edition follows the eighth in errors of pagination, particularly in repeating page-numbers 135-144 and in omitting numbers 159-168.

¹ For information concerning this copy I am indebted to Miss Osborne, the Custodian of the Chapin Library. "Of the ninth edition, 1683," she writes, "we have no record of the provenance. It is bound in olive green morocco extra, inside dentelles, gilt edges by Riviere, and was bought from the dealer J. F. Drake of New York, Dec. 16, 1921."

of Pearson THE Croft Cottage
 1876
 Cranbrook Kent
 Westcott

Pilgrim's Progress
 FROM
 THIS WORLD
 TO
 That which is to come:
 Delivered under the Similitude of a
DREAM,
 Wherein is Discovered,
 The Manner of his setting out,
 His Dangerous JOURNEY,
 AND
 Safe Arrival at the Desired Country.
 By JOHN BUNTAN,
 The Ninth Edition with Additions.
I have used Similitudes, Hosea 12. 10.
 Licensed and Entered according to-Order.
 LONDON,
 Printed for Nathaniel Ponder at the Peacock in the
 Poultry, near the Church, 1683.

Ninth Edition, 1683

British Museum

(b) THE NINTH EDITION, 1684

Lenox copy. Small duodecimo. Ninth Edition with Additions. Printed with side-notes.

Collation by signatures: A⁶, B–K¹². F3 is unsigned. K11 is badly stained.

Collation by pagination: blank, recto [A]; portrait, verso [A]; ¹ title-page [as reproduced opposite], recto [A2]; *Advertisement* [6 lines], verso [A2]; Author's Apology, recto A3–verso [A6]; text, pp. 1–211; The Conclusion. THE END, p. [212]; Books Printed, pp. [213–216]. Page-numbers 135–144 are repeated, 159–168 omitted; 190 is numbered 901; 203, 204 are unnumbered.

The portrait is defective; the upper third of the plate with the figure of the Pilgrim and the Celestial Gate is gone. Besides the name of the city '*Destruction*', it has the inscription of the engraver '*W. Elder Sc.*', and beneath: '*Printed for Nat: Ponder in the Poultry*'.

There are three woodcuts: Martyrdom of Faithful, p. 121; Giant Despair before his Castle, p. 135 [145]; Pilgrims riding the Clouds, p. [204]. Sheet D, pp. 49–72, is in distinctly smaller type than the rest of the volume.

Other copies. Bunyan Meeting, Pierpont Morgan Libraries.

I have had opportunity for only a cursory examination of the Bunyan Meeting copy. It is imperfect, lacking portrait and Author's Apology. Otherwise, it seems to be identical with the copy just described.

The Pierpont Morgan copy contains a fourth woodcut—Christian and Hopeful with the Shepherds of the Delectable Mountains—inserted between pages 144 and 145, and an additional error in pagination—page 210 being numbered 208.

This edition, though called the ninth, is quite distinct from the ninth, 1683. It represents an entirely new setting up. It not only follows the example of edi-

¹ The photostat reprint is before me. The leaf containing the portrait is a loose leaf. The page opposite the title-page is blank, which I presume is where the portrait originally came.

THE
Pilgrim's Progress
FROM
THIS WORLD,
TO
That which is to come:
Delivered under the Similitude of a
DREAM,

Wherein is Discovered,
The Manner of his setting out,
His Dangerous JOURNEY,
AND
Safe Arrival at the Desired Country.

By JOHN BUNYAN,

The Ninth Edition with Additions.

I have used Similitudes, Hosea 12. 10.

Licensed and Entred according to Order.

LONDON,
Printed for Nathaniel Ponder, at the Peacock in
the Poultry, near the Church, 1684.

Ninth Edition, 1684

New York Public Library

lx THE PILGRIM'S PROGRESS

tions five to nine in omitting five lines of the dialogue between Christian and Evangelist, but by discarding 'Evan' at the top of page 18 combines the two speeches into one. This, of course, necessitates changing the catchword 'Evan' at the bottom of page 17 to 'How', the first word now on page 18. It also omits a line of the quotation from 2 Cor. 4. 18 (p. 33, l. 24), and a line of Christian and Hopeful's song upon their escape from Doubting Castle—" *Lest heedlessness makes them, as we, to fare*" (p. 141, l. 16).

THE TENTH EDITION, 1685

Lenox copy.¹ Small duodecimo. Tenth Edition with Additions. Printed with side-notes.

Collation by signatures: A⁵ [A, wanting], B-I¹², K⁶. K₃ is mis-signed L₃.

Collation by pagination: Leaf A [presumably with portrait] lacking; title-page [as reproduced opposite], recto [A2]; *Advertisement* [9 lines], verso [A2]; Author's Apology, recto A3-verso [A6]; text, pp. 1-199; The Conclusion. THE END, p. 200; Books Printed, pp. [201-204]. Page 171 is misnumbered 181.

On the title-page the author's name is spelt 'JOHN BUNIAN'. The advertisement on the reverse is an advertisement of the Second Part.² There are two woodcuts: Faithful's Martyrdom, p. 116, Pilgrims riding the Clouds, p. 193.

Other copies.³ Lenox (2), British Museum, Pierpont Morgan Libraries.

The copy just described is the second of the copies

¹ Lea Wilson copy.

² *Advertisement*. The Pilgrims Progress, from this | World to that which is to come; The | Second Part: delivered under the | Similitude of a *Dream*, wherein is set forth | the Manner of the setting out of Christians | Wife and Children, their dangerous Journey, | and safe Arrival at the desired Countrey, by | *John Bunian*. *I have used Similitudes*, Hos. 12. | 10. Price One shilling.

³ Two copies of the tenth edition sold at Sotheby's 4 December 1902 and 3 June 1908. See *Church Catalogue*, i. 231.

THE
Pilgrim's Progress
FROM
THIS WORLD,
TO

That which is to Come :

Delivered under the Similitude of a

DREAM,

Wherein is Discovered

The Manner of his setting out
His Dangerous JOURNEY,
AND

Safe-Arrival at the Desired Country

By JOHN BUNIAN.

The Tenth Edition with Additions.

I have used Similitudes, Hosea 12. 10.

Licensed and Entred according to Order.

L O N D O N,
Printed for Nathaniel Ponder, at the *Peacock* in the
Poultry near the Church, 1685.

Tenth Edition, 1685

British Museum

lxii THE PILGRIM'S PROGRESS

of the tenth edition in the Lenox Collection listed in *Contributions to a Catalogue* (p. 12). The first copy there described lacks the portrait, has a facsimile title-page, and at the end four pages advertising books printed, not by Ponder, but by Boddington. The third Lenox copy has the portrait.

The British Museum copy is imperfect, lacking leaves A, K₅, and K₆. Several of the leaves have been cut so close as to clip away the page-numbers. As in the Lenox copy, page 171 appears as 181 and sig. K₃ as L₃. As to text, the only variations I have discovered between this and the Lenox copy are that the scripture reference 'Rom. 7. 24' (p. 98, l. 9) is misprinted in the Lenox 'from. 7. 24', and the two marginal notes (p. 103) which in the Lenox are placed opposite lines 12 and 15 respectively, in this copy are opposite lines 15 and 23. The first of these—the misprint 'from.' for 'Rom.'—is in the eleventh edition, which apparently was printed from an uncorrected copy of the tenth.

The tenth edition reduces the number of pages of text by twelve. All the omissions of the ninth edition, 1684, are repeated: the five lines of dialogue between Christian and Faithful together with the discarding of 'Evan', and the consequent merging of Evangelist's two speeches into one; the part of the quotation from 2 Cor. 4—18 so as to read "*for the things that are seen, are Eternal*"; and the line of Christian and Hopeful's song after escaping from Doubting Castle—"Lest heedlessness makes them, as we, to fare".

THE ELEVENTH EDITION, 1688

Pierpont Morgan Library copy. Small duodecimo. Eleventh Edition with Additions. Printed with side-notes.

Collation by signatures: A⁶, B-I¹², K⁶.

Collation by pagination: *Advertisement*, recto A; sleeping portrait, verso A; title-page [as reproduced, p. lxxv], recto A₂; Advertisement of Second Part, verso A₂; Author's Apology, recto A₃—verso A₆; text, pp. 1—199; The Conclusion. THE

END, p. [200]; Books Printed, pp. [201-204]. Page 16 is unnumbered; 139 appears as 13.

Besides the sleeping portrait are thirteen full-page cuts with four lines of verse below each.

Other copies.¹ British Museum, Huntington Libraries.

The British Museum copy is very imperfect; leaves A6, B4, B9, C2, C6, C7, D2, D6, D7, E6, E7, F2, F5, H, I¹¹, I¹², K1—K6 are wanting.² The frontispiece, the portrait of the dreamer, has the inscriptions '*W. Elder Sc.*' and, at the bottom, '*Printed for Nat: Ponder in the Poultry*', while all that remains of the name of the city is '*truccion*'.

This copy contains nine of the woodcuts:

1. Christian meeting Evangelist.
2. Christian meeting Worldly Wiseman.
3. Christian losing his Burden.
4. Christian in the Arbour.
5. Christian passing the Lions.
6. Faithful before Judge Hategood.
7. Faithful's Martyrdom.
8. Giant Despair before his Castle.
9. Pilgrims with the Shepherds of the Delectable Mountains.³

The omitted illustrations are: (1) Christian at the Wicket Gate; (2) Christian's fight with Apollyon; (3) Christian in the Valley of the Shadow of Death; (4) Pilgrims riding the Clouds.

The Huntington copy, formerly in the John Pearson Collection, lacks leaf A1, containing the sleeping portrait. Like the Morgan copy, it has thirteen full-page cuts.

¹ A copy of the eleventh edition was sold at the Buckler sale (Anderson) 3 December 1907. See *Church Catalogue*, i. 231.

² That is, in addition to the last two pages of the Author's Apology, which are unnumbered, pp. 7-8, 17-18, 27-28, 35-36, 37-38, 51-52, 59-60, 61-62, 83-84, 85-86, 99-100, 105-106, 145-146, 171-172, 187-188, 191 ff.

³ According to directions on the cuts these are to be placed, respectively, between (1) pp. 2 and 3, (2) 18 and 19, (3) 44 and 45, (4) 46 and 47, (5) 50 and 51, (6) 112 and 113, (7) p. 116, (8) 136 and 137, (9) 145 and 146.

The distinctive feature of the eleventh edition is the insertion of the thirteen illustrative woodcuts. These were reproduced from the copperplates which first appeared in the fifth edition, 1682.¹ It has the same number of pages of text as the tenth edition, and, with the exception of the bungled quotation from 2 Cor., the same omissions. Copies of this edition are extremely rare. Dr. Brown made it the basic text of his edition published in 1907 in the Cambridge Classics Series.

¹ Among the British Museum and Lenox copies of the *Pilgrim's Progress* is a copy of the first Dutch edition: *Eens Christens Reyse na de Eeuwigheyt*. In't Engels beschreven door Mr. Joannes Bunjan: Leeraar in Bedford. T' Amsterdam: Joannes Boekholt. 1682. It has an engraved frontispiece of Christian at the Wicket-Gate and eleven small copperplate engravings printed on the same pages with the letterpress. Three years later Boekholt published what is supposed to be the first French edition, a copy of which is in the Lenox Collection: *Voyage d'un Chrestien vers l'Eternite*. Ecrit en Anglois, par Monsieur Bunjan, F. M. en Bedtfort, et nouvellement traduit en François. Avec Figures. Amsterdam, Chez Jean Boekholt, 1685. Avec Privilege. This handsome edition is illustrated with eight copperplate engravings besides the frontispiece. These were the work of the Dutch engraver Jan Luiken. One of these engravings representing Christian and Hopeful struggling through the river of Death was substituted in the thirteenth edition (1693) for the English print representing them as riding the Clouds. The verses remained unchanged:

“ Now, now look how the holy Pilgrims ride,
Clouds are their chariots, angels are their guide:
Who would not here for him all hazards run,
That thus provides for his when this world 's done! ”

“ This absurd mistake,” writes Dr. Brown, “ was repeated in edition after edition for nearly a century.” In the fourteenth edition seven of the Dutch engravings—(1) Christian at Sinai, (2) Christian at the Wicket-Gate, (3) Hill Difficulty, (4) Parley with Apollyon, (5) Valley of the Shadow of Death, (6) Vanity Fair, (7) Crossing the River—replaced the following English engravings: (1) Christian meeting with Worldly Wiseman, (2) Christian at the Wicket-Gate, (3) Christian in the Arbour, (4) Christian in Full Armour, (5) Fight with Apollyon, (6) Christian in the Valley of the Shadow of Death, (7) Pilgrims riding the Clouds. (See Brown, *op. cit.*, pp. 442-3.)

Thomas THE *Harris*
Pilgrim's Progress
FROM
THIS WORLD
TO

That which is to Come :

Delivered under the Similitude of a

DREAM,

Wherein is Discovered.

The Manner of his setting out,
His Dangerous JOURNEY,
AND

Safe Arrival at the Desired Country.

By JOHN BUNYAN.

The Eleventh Edition with Additions,
and the Cuts.

I have used Similitudes, Hosea 12. 10.

Licensed and entred according to Order.

L O N D O N,

Printed for Nathanael Ponder, at the Peacock in the
Poultry near the Church, 1688.

Eleventh Edition, 1688

British Museum

DOUBTFUL COPIES AND EDITIONS

THE extraordinary popularity of the *Pilgrim's Progress* is best seen in the attempts of the unscrupulous to share in its success. Their efforts took the form of imitations, of surreptitious editions of the genuine work, or of copies made up of parts of different editions. It is with the last two groups that we are at present concerned.

All the editions from 1678 to 1688 describe themselves on the title-page as printed *for* Nathaniel Ponder. From this and from the changes of type noted in several of the editions, it is clear that these editions were set up by several different compositors and probably at different printing-shops. The only printer, however, whose name is known in connexion with the *Progress* is Thomas Braddyl. The bitter accusation against Braddyl and his five confederates which Ponder prefixed to the fourth edition as an *Advertisement from the Book-seller* would, it seems, have ended all business dealings between the two men. But in 1697 Ponder instituted a suit in court of Chancery against Braddyl for having printed in 1688 20,000 copies of the *Pilgrim's Progress*, although authorized to print but half that number, and for having sold, without authority, 9,500 of these to Awnsham Churchill and Nicholas Boddington. He also charged Braddyl with having printed more than the authorized number of copies of the Second Part and of *Grace Abounding*, without rendering any account of the sales; lastly, he charged him with being the author and printer of the spurious Third Part of the *Progress*.¹ Braddyl's defence, Mr. Plomer characterizes

¹ For an interesting account of this lawsuit see Henry R. Plomer's "A Law-suit as to an Early Edition of the 'Pilgrim's Progress'", *The Library*, Third Series, v. 60-9.

as "quite open and straightforward", and as bearing out the good opinion Dunton had of him.¹

No copies have yet been discovered which according to the test set forth in Ponder's warning can be pronounced spurious. There are copies and editions, however, that upon close examination of the text must be classed as spurious or at least doubtful.

The Lenox copy of the third edition proves to be quite different from the British Museum copy. Years ago George Offor called attention to this fact in a long bibliographical note which he prefixed to the Lenox volume. "While every page [of the British Museum copy]", he declares, "corresponds with this, these two copies are certainly from different type, although they may be from the same fount. . . . It is impossible to say which of the books issued first from the press."² The editions which show a page-for-page correspondence with the third are the fourth and seventh, and as far as page 171—at which point ten pages of new matter are introduced in the third—the second. It was at once noticed that two of the errors of the fourth edition—the omission of a line of the Author's Apology and the ascribing to Christian a speech of Faithful's—also appeared in the Lenox third. On the other hand, a number of misprints supposedly found only in the seventh edition, such as 're receive', 'thrt' for 'that', 'gi-en' for 'given', were also discovered in the Lenox copy. This led to a painstaking comparison of this copy with copies of the fourth and seventh editions, with the following results:

The Lenox third is identical³ with the seventh edition

¹ *Life and Errors of John Dunton*, London, 1705, pp. 332-3.

² From a photostat reprint of Offor's manuscript note in the Lenox copy. An extract is also printed in *Contributions to a Catalogue*, pp. 6-7.

³ By "identical" is meant that, judged by every possible test, they are the same and came from the same setting-up. The tests do not include an examination of watermarks, as I had before me only a photographic reprint of the Lenox copy. The paper of these early copies is in such condition that little could be learned from the watermarks.

in leaves A4, A5, A6; in pages 1-108 (recto A7-verso E12); in pages 157-166 (recto H-verso H5); and in pages 171-[288] (recto H8-recto N6). It is identical with the fourth in leaf A3; in pages 109-118 (recto F-verso F5). [Leaves F6, F7, pp. 119-122, are lacking in Lenox "Third"]; in pages 123-156 (recto F8-verso G12), and in pages 167-170 (recto H6-verso H7). It has the portrait with the inscription 'R. W.' and, below, the words '*Printed for Nat. Ponder in the Poultry*', though these are scarcely legible in the photographic reprint. The title-page is that of the genuine third. It would be interesting to know when this copy was made up. The present generation cannot be held accountable, for the copy was in Offor's possession more than three-quarters of a century ago.

The Lenox volume is not the only third-edition copy that has borrowed freely from the fourth. On 7 November 1916 a copy of the third edition from the library of John Pearson, re-bound by Lloyd & Co., and containing the autograph of the original owner 'Dennis Melhuishe his Book, 1680', was sold at Sotheby's for £55. It reappeared at Sotheby's on 9 April 1919,¹ and was sold for £205. It was returned as having some twenty pages from the fourth edition. On 26 July 1920 it was once more offered for sale. "This volume", ran the description in the Sales Catalogue, "was sold in these rooms last year for £205. It has since been suggested that several leaves have been supplied from the fourth edition (1680), which reads almost identical with this third edition. The volume will now be sold not subject to return. *Seven* leaves from a third edition will be included in the lot. The difference (if any) is most difficult to detect." The little volume was sold to Dobell for £18 10s. 0d. Three years later, 16 April 1923, it was put up at public sale in America, being described as having "very slight repairs, mainly in

¹ Sotheby, Wilkinson, and Hodge, *Catalogue of Valuable Printed Books, &c.*, 1919. Second Day. Lot 421.

margins, one leaf cover restored from another copy". It sold for \$2,000.¹

Attention has already been called to the fact that one of the copies in the British Museum bearing the imprint of the fourth edition—the Lockhart-Wilgess copy—differs throughout one entire sheet from the other British Museum copy of this edition and from the photostat of the Lenox fourth. The evidence is conclusive that sheet E in this copy is taken from the third edition. The catchwords, line-spacing of the text, and of the marginalia and typographical defects are the same in the two sheets.² All the misprints in sheet E of the third edition are repeated in the Lockhart-Wilgess copy; for example, 'daw' for 'day' (p. 85, l. 25), 'too' for 'two' (p. 88, l. 8), 'Yalley' (p. 88, l. 16), 'saying' for 'saving' (p. 89, l. 3), 'though' for 'thought' (p. 101, l. 1), 'cruelty' for 'cruelly' (p. 106, l. 2), 'addressest' for 'addressed' (p. 97, l. 10), 'solitarly' for 'solitary' (p. 97, l. 23). With the exception of this one sheet, no differences were discovered between this and the genuine copies of the fourth edition. As in the case of the Lenox third, it is impossible to determine when this copy was 'made up'.

The copies claiming to be of the fifth edition, 1682, are of three varieties: (1) a very inferior edition, printed in small type, on cheap paper, without margins, and without portrait; (2) an edition, represented by the Lenox copy, with the usual portrait of the dreamer and illustrated with thirteen copper plates; (3) an edition, represented by the Pierpont Morgan copy, with a portrait based upon the sleeping portrait of R. White but greatly modified, and illustrated with fourteen copper plates.

The first variety, copies of which are in the British Museum and at Bunyan Meeting, Bedford, may be

¹ *American Book-Prices Current*, xxix. 123.

² On p. 94, l. 6, for example, the same defect in type of 'h' in 'hand' is found in the third edition and in this copy. In the marginal note, p. 102, 'he spake' appears as 'hespeake' in both.

dismissed as spurious. It differs totally from all other known versions of the *Pilgrim's Progress* published by Nathaniel Ponder. The text is unlike that of the fifth 1680 or the fifth 1682.¹

The Lenox copy, representative of the second variety, was formerly owned by George Offor, who has left a description of it in his edition of *Bunyan's Works*.² He seems to have had no doubt of its genuineness. "The discovery", he declares, "of these original engravings on copper to the edition of 1682, proves that they were published under Bunyan's name and his direct sanction. Pleased with such decisive evidence that the lines were his, I cheerfully paid five guineas for a beautiful copy of this little volume, although published originally for two shillings."

A careful comparison of the text of this copy with the text of the 1680 edition shows, as Offor says, that it is "an entire reprint" with "variations in typography in every page", but it also shows that it is a very corrupt reprint. Omission of letters in a word is not at all uncommon; for example: 'tunder' for 'thunder' (marg. p. 93, l. 4); 'Husands' for 'Husbands' (p. 116, l. 25); '*I show itself*' for '*It shows it self*' (p. 107, l. 4); '*wose*' for '*whose*' (p. 158, l. 2). Omission, too, of words, phrases, and in one instance even of a whole line occurs. Line 25, A4, of the Author's Apology reads in the earlier text:

"*His gun, his nets, his lime-twigs, lights and bell:*"

in the later:

"*His gun, his lime-twigs, light and bell.*"

The eighth line of Christian's song (p. 86, l. 4) is omitted entirely.

Bunyan is made to say in the Apology that his book "will direct thee to the Hilly-land" (A6^v, l. 1). '*Tillage*' is substituted for *Village* (p. 19, l. 8); '*comply*' for '*comely*' (p. 99, l. 2). Christian's promises to

¹ See p. xlv, above.

² *Op. cit.*, iii. 43.

Apollyon were made in his 'bondage' instead of his 'nonage' (p. 73, l. 24), and the moon, when past the full, goes into the '*want*' instead of '*into the wane*' (p. 112, l. 25). The misprint of *Great-Gence* for *Great-Grace* (p. 167, l. 34) in the fifth of 1680 is blindly repeated. The text of this later edition certainly underwent no intelligent revision.

The woodcuts which were made from the thirteen copperplates, one or more of which had been inserted in all the editions subsequent to the fourth, first appeared in their entirety in the eleventh edition. These correspond to the plates in this copy. The verses accompanying the plates also correspond with the verses printed beneath the woodcuts, but in the 1682 edition contain many crudities of spelling and punctuation. In the Lenox copy these verses are as follows:

1. Christian meeting Evangelist (pp. 4 and 5):

"Christian no sooner leaues this world but meets
Euangelist who loueingly him greet
with tideings of another: and doth show
him how to mount to that from this below."

2. Christian meeting Worldly Wiseman (pp. 22 and 23):

"When Christians unto carnal men give ear
out of their way they goe, and pay for't dear
for master worldly wiseman, can but shew
a saint the way to bondage and to woe."

3. Christian at the Wicket-Gate (pp. 30 and 31):

"He that will enter in must first without
stand knocking at the gate nor need he doubt
that is a knocker but to enter in
for God can love him, and forgive his sin."

4. Christian in the Arbour (pp. 50 and 51):

"Shall they who wrong begin yet rightly end,
Shall they at all have safty for their friend,
No no in head-strong maner they set out
And headlong will they fall at last no doubt."

5. Christian losing his Burden (pp. 54 and 55):

"Who's this. the pilgrim. how; tis veri true,
Old things are past away; als becom new,
Strange: hees another man upon my word,
They be fine fethers that make afine bird."¹

6. Christian meeting the Lions (pp. 56 and 57):

"Difficult is behinde, fear is before
Tho hees goot on the hill the lions roer
A christian man is neuer long at eas
When one fright's gon another doth him siez."

7. Christian in Complete Armour (pp. 70 and 71):

"Whilst christian is among his godly friends
Their golden mouths make him ufficient mends
For all his griefs and when they let him goe
Hes clod with nortnen steel from top to toe."

8. Christian in the Valley of the Shadow of Death
(pp. 104 and 105):

"Poor man where art thou now thy day is night
Good man be not cast down thou yet art right
Thy way to heavn lies by the gates of hell,
Chear up, hold out, with thee it shall goe well."²

9. Faithful before Judge Hategood (pp. 122 and
123):

"Now faithful play the man speak for thy God:
Fear not the wickeds malice nor their rod:
Speak boldly man the truth is on thy side
Die for it and to life in triumph ride:"

10. Faithful's Martyrdom is printed on p. 128
(verso G4). The verses beneath are not engraved, but
printed.

"Brave *Faithfull*; Bravely done in word and deed
Judge. Witnesses and Jury have instead
Of overcoming thee, but shewn their rage,
When they are dead thou'lt live from age to age."

¹ This should come between pages 44 and 45.

² This is placed, according to directions on the plate, between pages 104 and 105. The text it is supposed to illustrate is on pages 80 and 81.

11. Giant Despair before His Castle (pp. 150 and 151):

“The pilgrims now to gratifie the flesh
will seek its eas, but oh how they afresh
doe their by plunge themselves new griefs into
who seeken to pleas the flesh themselves vndoe.”

12. The Pilgrims with Shepherds of the Delectable Mountains (pp. 158 and 159):

“Mountains delectable they now ascend
Where shepherds be which to them do commend
Aluring things and things that cautious are
Pilgrims are steddie kept by faith and feare.”

13. The Pilgrims riding the Clouds (pp. 218 and 219):

“Now now look how the holy Pilgrims ride
Clouds are their chariots Angels are their guid
Who would not here for him all hazzards run
That thus provides for his when this worlds don.”

Of some significance is the misplacing of Nos. 5 and 8. The plate illustrating Christian's fight with Apollyon is for some reason omitted. What we have, then, in the Lenox copy claiming to be of the fifth edition, 1682, is a text representing a debased reprint of that of the 1680 fifth, illustrated with thirteen copperplate engravings, two of the plates being removed by several pages from their proper places. The verses accompanying the illustrations, while the same as those found in the later editions, are much more carelessly edited.

Despite the doubts awakened by the badness of the text, there is not sufficient evidence for denying the genuineness of this edition. The most disconcerting thing in regard to it is that it should be called the 'fifth' edition, although the sixth and seventh had each appeared the year before. It was the fifth edition, however, in which the advertisement of the copperplates first appeared, and for which the plates were made. Engraved on the upper margin of each plate is the number of the pages between which the plate is to go.

The proper adaptation of the plates to the text demanded that the reprint should be made from the fifth edition. This was done, but done in very careless fashion.

The Pierpont Morgan copy, representative of the third variety of the fifth edition, 1682, is an object of far greater suspicion than the Lenox copy. First of all there is the strange anomaly of an edition calling itself 'the fifth' on the title-page but in the Advertisement of the copperplates "this sixth Impression" (see p. xlvi, above). The modification of the "sleeping portrait" is another peculiarity of this copy. But that which chiefly discredits any claim to genuineness is the wretchedness of the text. In addition to the blunders of the Lenox copy, such as 'Hilly-Land' for 'Holy-Land', 'Tillage' for 'Village', 'tunder' for 'thunder', 'bondage' for 'nonage', the Morgan copy literally swarms with blunders of its own. 'Twenty-thousand Cartloads' appears as 'Twenty-thousald Catt-loads'; 'millions [of wholesome Instructions]' as 'minions'; '*into the wane*' as '*into the what*'. Not infrequently the misprints are so gross as to be utterly unintelligible.¹ A typical example is the distortion of the following couplet from the Apology:

*My end, thy good? why may it not be done?
Dark clouds bring waters, when the bright bring none.*

into

*My end, thy good? why may it not be done? in me
Dark clouds bring waters, whēt he brightbring.*

The occurrence in the Morgan copy of all the errors in the Lenox copy proves that one is printed from the other. The far more debased text of the Morgan copy and the changed form of the advertisement of the

¹ On virtually every page are numerous typographical blunders, such as: 'cach' for 'catch', 'trough' for 'through', 'angles' for 'angels', 'they' for 'thy', 'whith' for 'with', 'grid' for 'gird', 'Ciyty' for 'City', 'wole' for 'whole', 'tetrours' for 'terroures'.

copperplates indicate it to be the later of the two. The copy is undoubtedly spurious. No respectable publisher, such as Ponder undeniably was, could possibly have had any share in issuing so disreputable a version as this. It is suggested in the Sales Catalogue description of the Morgan copy that it may be one of Braddyl's pirated editions "with the genuine plates published by Ponder introduced".¹

There is extant still another copy of the *Progress*, illustrated with copperplates. This is the unique little volume in the Lenox Library, lacking title-page, Author's Apology, and Conclusion, but in the advertisement of the plates calling itself "this Sixth Impression". In the discussion that follows, this copy of the sixth (?) edition will be called 6^b, the copy of the sixth edition without plates 6^a, and the ninth edition, 1683, 93. The sixth, eighth, and ninth editions—of both 1683 and 1684—have the same number of pages and, with only slight exceptions, correspond page for page. Occasionally the catchwords vary, one edition running slightly behind or slightly ahead of the others. The interchange of whole sheets or parts of sheets could easily be effected within the group. In a manuscript note written on a fly-leaf of 6^b Offor is quoted as saying "it [6^b] proves upon a very careful collation to be made up of 2 editions—pages 1 to 76—93 to 96—109 and 110—123 to 124—*differ with all my copies*". I have before me photostat reprints of 6^a and 6^b [both Lenox copies] and the British Museum copy of 6^a. The photostat of 6^a is identical with the British Museum copy; they are unquestionably from the same type. A careful comparison of the photostat of 6^b with the copies of 6^a establishes beyond question the correctness of Offor's statement that the two are different. Obviously, the chances are that where 6^b differs from 6^a it will be found to resemble either the eighth or one of the ninth editions. As a matter of fact, wherever 6^b differs from

¹ *Catalogue of the Huth Collection*, First Portion, 1911, Lot 1097, pp. 308-9.

6^a it is identical¹ with 93, and wherever it differs from 93 it is identical with 6^a. For example:

Pages 1-76, recto B-verso E2, 6^b and 93 identical.

Pages 77-92, recto E3-verso E10, 6^b and 6^a identical.

Pages 93-96, recto E11-verso E12, 6^b and 93 identical.

Pages 97-122, recto F-verso G, 6^b and 6^a identical.

Pages 123-144, recto G2-verso G12, 6^b and 93 identical.

Pages [145]-210, recto H-verso K9, 6^b and 6^a identical.

All three copies are closely related. Oftentimes the differences between any two of them have to do simply with line-spacings or arrangement of marginalia.

As typical of the differences occurring in the body of the text, a table of the variants in those pages in which 6^b and 93 are identical is inserted.

Sig.	Page. Line.	6 ^a .	6 ^b .	93.
recto B2	3 4	solitarily	solitary	solitary
" "	3 28	willing to die	willing to do dye	willing to do dye
verso B3	6 21	<i>whether</i>	<i>whith[er]</i>	<i>whither</i>
recto B4	7 24	<i>tell me now</i>	<i>tell me know</i>	<i>tell me know</i>
verso B4	8 4	be given	bo given	bo given
recto [B5]	9 15	go so fast	go fast	go fast
" [B6]	11 7	<i>Miry slow</i>	<i>Miry Slough</i>	<i>Miry Slough</i>
verso [B6]	12 14	saw	say	say
" "	12 30	solitarily	solitary	solitary
" [B8]	16 15	<i>say</i>	<i>saw</i>	<i>saw</i>
" [B9]	18 22	loaden	loaden	loaden
recto [B11]	21 29	mistery	mystery	mystery
" C2	27 23	<i>loose</i>	<i>lose</i>	<i>lose</i>
verso C3	30 27	Heart	heart	heart
" C5	34 26	VVall	Wall	Wall
recto [C10]	43 17	<i>Lion</i>	<i>Lyon</i>	<i>Lyon</i>
" D2	51 2	<i>to have trod</i>	<i>to have tread</i>	<i>to have tread</i>
" D5	57 2	bosom	bosome	bosome
" [D7]	61 33	Dunghil	Dunghill	Dunghill
" [D10]	67 12	considerated	considerate	considerate
" [D11]	69 29	<i>purpose</i>	<i>pupose</i>	<i>pupose</i>
verso [D12]	72 12	through	thorow	thorow
recto [E11]	93 20	Eternal	eternal	eternal

¹ By "identical" is meant that they give every evidence of being from the same setting up.

Sig.	Page. Line.	6 ^a .	6 ^b .	9 ³ .
recto [E12]	95 4	That	that	that
verso [E12]	96			
	catchword	as	you	you
	Throughout pp. 97-122, recto F-verso G, 6 ^a and 6 ^b are identical.			
recto G2	123 19	<i>wealthy</i>	<i>waelthy</i>	<i>waelthy</i>
verso G3	126 11	minority	Minority	Minority
recto G4	127 12	Duty	duty	duty
recto G5	129 28	dissenting	disserting	disserting
verso [G6]	132 9	Devil	Divel	Divel
recto [G7]	133 20	brink	brim	brim
verso [G8]	136 3	strangeness	stangeness	stangeness ['r' faded out.]
verso [G9]	138 25	always	alwaies	alwaies
recto [G10]	139 9	marg. <i>lie down to sleep</i>	<i>lie to sleep</i>	<i>lie to sleep</i>
verso [G12]	144 36	sttipes	stripes	stripes
	Throughout pp. [145]-210, 6 ^a and 6 ^b are identical.			

One of the most conclusive bits of evidence that 6^b is a composite of 6^a and of 9³ is found in the omission of a whole line between signatures E and F. Signature E ends with page 96. At this point 9³ is running just one line behind 6^a; consequently, the last line on page 96 in 6^a becomes the first line of page 97 in 9³. Copy 6^b, which throughout the last two leaves of signature E is identical with 9³, goes back to 6^a in signature F and thus loses a whole line. A citation of the lines involved will make the point clearer:

The last two lines of page 96, the end of signature E, in 6^a, are:

“ Had I known him no more than |
 you, I might perhaps have thought of him ” |
 as [catchword]

The first line of page 97 and of signature F is:

“ as at the first you did: Yea, had he re- ” |

In 9³ the arrangement of these lines is as follows:

“ Had I known him no more than ” | [last line of p. 96]
 you [catchword]

"you, I might perhaps have thought of him |
as at the first you did. Yea, had he recei- "

[first two lines of p. 97, sig. F.]

In 6^b:

"Had I known him no more than " | [last line of p. 96]
you [catchword]

"as at the first you did: Yes, had he re- "

[first line of p. 97, sig. F.]

Another bit of evidence, almost as conclusive, of the identity of certain parts of 6^b with corresponding parts of 9³, is found in the last line of page 127, in signature G. This line in 6^a reads:

"the first, yet let us be content to take fair " |

weather [catchword]

in 6^b:

"the first, yet let us be content to take fai " |

weatherr [catchword]

in which the 'r' of 'fair' has clearly slipped and been added to the catchword 'weather'.

Turning to 9³, we find as the last line of page 127:

"the first, yet let us be content to take fai " |

weatherr.

These results had already been reached when confirmation came from an unsuspected quarter. In a letter dated 26 March 1928, Miss Lucy Eugenia Osborne, Custodian of the Chapin Library, enclosed a copy of the conclusions which Mr. William A. Jackson, Cataloguer in the Chapin Library, had reached in an endeavour to determine the question of priority of editions between the Chapin copy (formerly the Henry Huth copy) and this Lenox copy which we have designated 6^b. By comparison of headlines and by measurement of type he discovered that in the Lenox copy no fewer than eight different founts of type had been used. By comparing position of signatures, by measurement of type, and by typographical errors in pagination and text, he reached the conclusion that the Huth-Chapin copy and the Lenox copy were identical in only forty-six

leaves. Put into tabular form Mr. Jackson's results were as follows:

Sig.	Pag.	Lenox type.	Sheets same in both copies.
recto B-verso B12	1-12	No. 1	
" C- " C12	25-48	2	
" D- " D12	49-72	3	
" E- " E12	73-96	4	
" F- " G	97-122	5	same
" G2- " G12	123-124	6	
" H- " I12	[145]-192	7	same
" K- " K9	193-210	8	same
K10-K12 [lacking in Lenox copy].			

The only discrepancy between Mr. Jackson's results and mine is that I found 6^a and 6^b identical in pp. 77-92, recto E3-verso E10.

The position of the eight copperplates in 6^b is significant. Inscribed at the top of each plate is the number of the pages between which it is to be placed. These place-inscriptions on the first four are different from those on the corresponding plates of the fifth, 1682, but are identical with the directions on the corresponding woodcuts first inserted in the eleventh edition. The directions on the second four are the same as those on the corresponding plates in the 1682 fifth. The position of the first four fits fairly well with the text, but not so in the case of the second four. For example, plate No. 5—Christian in the Arbour—should go, according to the inscription on the plate, between 'Page 50 and 51', and is so placed in both the 1682 fifth and 6^b. To fit the text of 6^b, it should come between pages 48 and 49. The sixth plate—Christian meeting the Lions—in accordance with the directions on the plate is placed in both copies between 'Page 56 and 7'. In 6^b Christian passes the lions on page 52. The seventh plate—Christian in Full Armor—is placed in both copies, according to directions, between 'Page 70 and 71'. In 6^b Christian leaves the Palace Beautiful fully armed on page 65. The eighth plate—Giant

Despair before his Castle—is, in accordance with the inscription at the top, placed between 'Page 150 and 151'. This is where it should come in the fifth, but in 6^b it is fully six pages removed from its proper place. The verses accompanying the plates in 6^b show only the slightest variations from those of the earlier copy. A single example will suffice:

Fifth 1682. [Christian meeting the Lions.]	6 ^b
Difficult is behinde, fear is before	comma omitted
Tho hees goot on the hill the lions roer	
A Christian man is neuer long at eas	
When one fright's gon another doth him siez	seaz

It is clear that the plates were adapted to the text of the fifth edition. These, or others closely modelled after them, were used to make up the copy—6^b. The work was so carelessly done that in four of the eight plates the inscription at the top was not changed, and regardless of the text the plates were placed according to directions. Far from being, as Offor is credited with believing, the genuine sixth edition, this "unique copy" is a sham; it is made up of sheets from two separate editions, and illustrated with plates that were designed to go with a different edition.

The British Museum possesses in addition to the copy described above on pp. lv–lvi another with the imprint of the ninth edition, 1683. This is in modern binding, with press-mark C. 58. a. 38. The sleeping portrait, without inscription save the name of the city—'*Destruction*', is not identical with any of those so far described, though evidently modelled upon that of R. White. The reverse side of the portrait, which in the other copies of this edition contained the advertisement of the extra plates, is blank. Leaf A5 is signed in this copy; but in neither the Lenox nor other British Museum copy. Page 210, misnumbered in all the other copies 208, is correctly numbered. With these exceptions the collation of this volume shows no variation from that of the other copies.

Upon closer examination, however, far more important variations are discovered. Leaves A₄, A₅, and A₆, the whole of sheet C, pp. 25-48, and leaf K₉, pp. 209-210, are from a different setting up.

A₄ and A₅ are identical with the corresponding leaves in the fifth edition, 1680; A₆ with the corresponding leaf in the fifth edition, 1682. There are several bits of evidence that go to show that these leaves are not close reprints from these respective editions, but are from the same type. Sheet C is identical with the corresponding sheet in 9⁴. K₉, except for the corrected numbering of page 210 (208 in the eighth), is identical with K₉ of the eighth edition. What we have, then, in this copy is another "composite". It is made up of two leaves—A₄ and A₅—from the fifth edition, 1680; one leaf, A₆, from the fifth edition, 1682; one whole sheet—C—from the ninth edition, 1684; and a leaf—K₉—from the eighth edition.

The copies that have been discovered as "composites" of different editions are the Lenox third, the British Museum copy of the fourth with the inscriptions 'Lucy Lockhart' and 'Thomas Wilgess', the Lenox sixth containing the copperplates, the British Museum ninth, press-mark C. 58. a. 38. The versions that appear to be spurious are the two varieties of the fifth edition, 1682, the one variety represented by the two copies in the British Museum and Bunyan Meeting, the other by the Pierpont Morgan copy. The other variety of the fifth, 1682, edition—even if genuine—has no integrity as an independent text, and consequently will be ignored in the discussion of the relationship of the genuine editions.

III

RELATIONSHIP OF GENUINE EDITIONS

IN the attempt to discover the relationship of the genuine editions issued prior to Bunyan's death, two lines of investigation must be followed. First, what inferences may be drawn from the mechanical 'make-up' of these editions? Secondly, what light do the variant readings throw upon the problem?

A very cursory examination of these twelve editions—twelve, since the ninth, 1684, should count as a separate edition—would unquestionably lead one to divide them into two groups. In size of type, quality of paper, and general appearance the first, second, third, fourth, and seventh editions show much similarity. Beginning with the fifth and, the seventh excepted, continuing through the eleventh, the number of pages grows less and less, the paper is of inferior quality, the type smaller. The degeneracy in general appearance is quite marked. The first edition, an octavo, has, exclusive of Author's Apology and Conclusion, 232 pages of text; the second, a duodecimo as are all the subsequent editions, 276 pages of text; the third, fourth, and seventh, 287 pages;¹ the fifth, 220 pages; the sixth, eighth, ninth 1683, and ninth 1684, 210 pages;² the tenth and eleventh, 199 pages. As the size of the page remains practically the same,³ the diminishing number of pages clearly results from an endeavour to economize.⁴ Again, in the first four editions and in the

¹ In third and seventh wrongly numbered 285.

² The text in the sixth edition ends on p. 210, in the other three on p. 211. In reality the number of pages of text is exactly the same. The apparent discrepancy results from the fact that p. 204 in the sixth is filled with letterpress; in the other three with a woodcut.

³ The size of page, for example, in the third edition is $5\frac{9}{16}$ inches $\times$ $3\frac{3}{16}$; in the fourth, $5\frac{3}{4} \times 3\frac{5}{16}$; in the fifth, $5\frac{1}{2} \times 3\frac{3}{16}$; in the seventh, $5\frac{7}{16} \times 3\frac{1}{16}$.

⁴ This desire to reduce the number of pages must be the explanation of the change to distinctly smaller type in sheet D, which is first seen in the sixth edition.

seventh, the compositor set up his pages continuously from the beginning, sheet B in the first edition commencing with page 5, in the other four with page 13. In all the other editions the first page of the text is the recto of leaf B.

Except in the Author's Apology and the first two pages of text, the catchwords in the second rarely vary from the catchwords in the third, fourth, and seventh until page 171 is reached. At this point the addition of ten pages of new matter in the third throws the second out of harmony with the other three, but these, which have been parallel from the beginning, continue the parallelism, with slight exceptions, to the end. An examination of the catchwords indicates that for the first 170 pages the third was set up from the second, that the fourth was set up throughout from the third, and the seventh from either the third or the fourth.

It will be remembered that in the third edition, owing to the error of repeating the page-numbering of 275 and 276, the numbering of the subsequent pages is two short of what it should be. This error does not occur in the fourth, but does reappear in the seventh—evidence that the seventh was set up from the third and not from the fourth. Further evidence to the same effect is found in the last page of the text. In the third, just below 'FINIS' is printed an eight-line advertisement of Owen's *χριστολογία*; in the fourth there is an additional paragraph of five lines advertising 'The Life and Death of Mr. *Badman*', and the whole advertisement is placed above the word 'FINIS'. The corresponding page in the seventh is precisely like that of the third in both content and arrangement.

The editions of the second group, on the basis of number of pages of text, fall into three sub-groups. The fifth with its 220 pages of text stands alone, having sixty-seven pages fewer than either the third, fourth, or seventh, ten pages more than the sixth, eighth, ninth, both versions, twenty-one pages more than the tenth and eleventh. The only other text with an equal num-

ber of pages is the fifth, 1682, which, as we have seen, is little more than a slavish reprint. In the absence of any testimony from catchwords, the determination of what edition the fifth, 1680, is printed from must rest solely upon the evidence furnished by the variants.

The sixth, eighth, ninth, 1683, and ninth, 1684, having each 210 pages of text, compose the second sub-group. Inasmuch as a study of the catchwords reveals a much closer correspondence between the first three than between the ninth, 1684, and the other members of the sub-group, it will be best to discuss the later ninth separately. 'Ninth' as now used refers to the ninth, 1683.

The first divergence occurs on page 96; here the eighth and ninth are exactly one line behind the sixth. The compositor of the eighth, in order to restore the parallelism with the sixth, prints line 13 of page 97 in much smaller type; the compositor of the ninth does not resort to this, but simply economizes on word-spacing. All three are again running parallel at line 14 (p. 97). On page 145 (wrongly numbered 135 in all three editions) the eighth and ninth print a woodcut of Giant Despair and Doubting Castle. This page in the sixth edition is filled with letterpress. At the end of page 146 (wrongly numbered in the eighth and ninth 136) the eighth and ninth are one line ahead of the sixth on the page, but a whole page behind the sixth. The three are again parallel at the end of page 163 (wrongly numbered 153 in eighth and ninth) and continue so for five pages. At the end of page 169 the eighth and ninth are each two lines behind the sixth, but all three are again parallel at the close of page 171. At the bottom of page 175 the eighth and ninth are just two words behind the sixth. They are again parallel at the close of page 176 and continue so to page 187.¹ Here the eighth and ninth end the page just three words behind the sixth; they are again parallel on pages

¹ The British Museum copy of the eighth lacks pages 179-182. Fortunately these pages are present in the Lenox copy.

188-189, but at the end of page 190 have fallen four words behind the sixth. Once more on page 192 the catchword is the same in all three editions. Page 204 in the eighth and ninth is filled with the woodcut of Christian and Hopeful riding the Clouds, in the sixth with letterpress; from this point to the end the sixth is one page ahead, but the catchwords are the same. In the sixth the text ends on page 210, and the Conclusion on the recto of the following leaf; in the eighth and ninth the text ends on page 211, and the Conclusion is printed on the verso of the leaf, page [212].

It will be noticed that when divergencies occur the line of cleavage is between the sixth on the one hand and the eighth and ninth on the other. This remarkably close affiliation between the eighth and ninth is borne out by the errors in signature-marking and in pagination which the two have in common. Sig. B5 is unsigned in all three. In the sixth, page 145 is wrongly numbered 135, but the subsequent pages correctly numbered 146, 147, &c. In the eighth and ninth the page-numbers 135-144 are repeated. Not only so, but in these two editions page-numbers 159-168 are omitted, 184 is misnumbered 114, 210 is 208. In all three editions, sheet D, pp. 49-72, is in much smaller type than the other sheets.¹

The ninth edition, 1684, also exhibits many bonds of close kinship with the other three editions of this sub-group. As in the rest, sheet D is in smaller type, and as in the eighth and earlier ninth page-numbers 135-144 are repeated, 159-168 omitted. A comparison of the catchwords in the two versions of the ninth shows variations on pages 12, 17, 20, 34, 136, 144, 148, 149, 150, 154, 156, 187. On pages 148, 149, and 150 the ninth, 1683, is a line behind; on page 154, about one-and-a-half lines ahead; and on page 156, a half-line ahead. The other variations do not extend beyond a syllable or a word or two at most.

¹ The change once effected in the sixth would have to be followed by all editions representing a page-for-page reprint.

The external evidence indicates that the eighth was reprinted from the sixth, the ninth, 1683, from the eighth, the ninth, 1684, from the ninth, 1683. The sixth is certainly not a page-for-page reprint from any of the earlier editions. Whether it is, as we should naturally expect, a reprint from the fifth edition must be determined from a study of the variant readings.

The presence of the same number of pages of text in the tenth and eleventh editions would lead us to expect a similar parallelism, page for page, to that in the other sub-groups. Unfortunately, the examination cannot be so exact owing to the fragmentary condition of the British Museum copy of the eleventh, the only copy available.¹ An examination of the pages that remain of the eleventh edition reveals only the following discrepancies between the two editions: at the end of pages 74 and 75 the eleventh is precisely one line behind the tenth; at the close of page 101 the tenth is precisely one line behind the eleventh. We are fairly safe, therefore, in believing that the eleventh is reprinted from a copy of the tenth. The determination of what edition the tenth is printed from must, as in the case of the sixth edition, be sought for in a study of the variant readings.

From the evidence which this examination of the catchwords, the signature-markings, the page-numbering, the general 'make-up' of the volumes has furnished, the following tentative conclusions may be drawn:

1. The genuine editions of the *Pilgrim's Progress* published between 1678 and 1688 fall into two groups. The first group, representing the better-appearing editions, comprises the first, second, third, fourth, and seventh editions; the second group, representing the cheaper editions, comprises the fifth, sixth, eighth, ninth, 1683, ninth, 1684, tenth, and eleventh editions.

¹ The edition published by the University of Cambridge Press in the Cambridge Classics Series gives a faithful reproduction of the text, but is not a page-for-page reprint of it.

2. Both the fourth and seventh editions were reprinted from the third.

3. The fifth was reprinted from the fourth.

4. The sixth, eighth, ninth, 1683, and ninth, 1684, are very closely related. The sixth was reprinted from the fifth, the eighth from the sixth, the ninth, 1683, from the eighth, the ninth, 1684, from the earlier ninth.

5. The tenth and eleventh are also closely affiliated. The eleventh was reprinted from the tenth, the tenth from the ninth, 1684.

A study of the variants should either corroborate or overthrow these conjectures, and may possibly enable us to answer the most interesting and important question of all—What editions probably underwent Bunyan's personal supervision?

THE VARIANTS

The twofold grouping made upon the basis of external or mechanical evidence is strongly supported by that of the variants. On the basis of textual readings, the editions frequently divide into two groups. In such cases the alinements arranged in order of decreasing frequency of occurrence are:

- (1) 1, 2, 3, 7 *vs.* 4, 5, 6, 8, &c.¹
- (2) 1, 2, 3, 4, 7 *vs.* 5, 6, 8, &c.
- (3) 1, 2, 3, 4, 5, 7 *vs.* 6, 8, &c.
- (4) 1, 2, 3, 4, 5, 6, 7 *vs.* 8, &c.

On the other hand, such alinements as

- 1, 2, 3, 4, 5 *vs.* 6, 7, &c., or
- 1, 2, 3, 4, 5, 6 *vs.* 7, &c.,

do not occur. But for the fact that the seventh almost invariably omits additions first made in the fourth, the alinement—1, 2, 3, 4, 7 *vs.* 5, 6, 8, &c.—would be overwhelmingly preponderant.

The external evidence indicated that the seventh was

¹ Eighth and subsequent editions.

printed from the third rather than from the fourth. If it contained *all* the additions of the third and omitted *all* the additions of the fourth, the matter would be beyond question. The seventh does contain nearly all the additions of the third, including marginal notes and scripture references; it omits all the additions of the fourth except three marginal notes.¹ Moreover, in those instances in which the fourth has a reading different from that of the second and third, the seventh invariably follows the earlier editions, even when the fourth is correct and the second and third wrong.

Of the additions to the text first introduced in the third, the seventh omits five. These are surprisingly petty in importance. The first omission occurs at the bottom of page 165 of the line introductory to Christian's song: 'And as he went he Sang'. The reason for the omission is obvious. On this page the seventh is a line behind the third and fourth, and the compositor restores the parallelism by dropping an unimportant line. The second and third omissions occur on page 167. The words '*said* Christian', lines 15 and 20, were introduced in the third but omitted in the seventh. In neither line is the insertion at all necessary for the sense. The omission might easily have resulted from the compositor's effort to economize space. On page 168 [l. 8] the word 'become', introduced in the third, is omitted in the seventh. Again, the word is not essential to the meaning of the sentence. 'I am a gentleman' differs but slightly from 'I am become a gentleman'. Coming as early as it does on the page (l. 8), however, it apparently was not excluded because of the exigency of space. This may well be the reason, though, for the next and last omission. 'Said he',

¹ Forty-seven marginal notes—including the insertion of an index finger—were added in the third edition. All of these are included in the fourth; thirty-eight of them in the seventh. Eleven marginal notes were added in the fourth; only three of these are found in the seventh. That is, the seventh omits about 20 per cent. of the marginal notes added in the third; 70 per cent. of those added in the fourth. Scripture references are not included under 'marginal notes'.

page 252, line 26, is found in all editions subsequent to the third except the seventh. Here again the omission in no way affects the sense but does give the printer more space.

The same explanation will not account for the omission of marginalia. I am unable to explain the absence from the seventh of the following marginal notes found in the third and all the other subsequent editions:¹

'Envy begins', p. 158.

'Superstition follows', p. 159.

'The Fury and their names', p. 163.

'Every ones private verdict', p. 164.

'They conclude to bring him in guilty of death', p. 164.

'A chariot and horse wait to take away Faithful', p. 165.

'The song that Christian made of Faithful after his death',
p. 166.

Index finger, p. 239.²

Beginning with the third, all the editions except the seventh cite immediately underneath the marginal note 'Ignorance's hope and the ground of it', p. 253, 'Prov. 28, 29', which they, including now the first and second editions, repeat twenty-two lines below. The reference is correct in neither place, and is omitted entirely in the seventh. With these exceptions the seventh includes all the additions made in the third.

On the other hand, of the eleven additional marginal notes found in the fourth and subsequent editions, only the following are included in the seventh:

'By-ends and Christian part' [parts in 4th and 7th], p. 171.

'He has new companions', p. 171.

'By-ends Character [Carracter, 4th] of the Pilgrims', p. 172.³

¹ 'Mount Sinai', p. 21, was added in the second, but is omitted in the seventh.

² It is curious that all of these but the last fall within the space of eight pages.

³ It will be noted that these examples occur on successive pages and quite close to the examples of marginal notes in the third which are omitted in the seventh.

The eight marginal notes added in the fourth that are omitted in the seventh are:

He knows no way of escape, p. 2.

Obstinate goes railing back, p. 9.

The Valley of Humiliation, p. 88.

The Valley of the Shadow of Death, p. 97.

The ground of Ignorances hope, p. 214.

The flatterer finds them, p. 231.

Ignorance comes up to the River, p. 286.

Vain-hope does ferry him over, p. 286.

All of the four additional scripture references in the fourth are omitted by the seventh.

Not only does the seventh omit, with the three exceptions noted above, the new matter found in the fourth, but wherever the fourth differs from the second and third the seventh follows the earlier reading. A good illustration is furnished by the lines omitted in the fifth, sixth, eighth, and subsequent editions, but restored in the seventh. The lines, a part of a passage first introduced in the second, were continued in the third and, slightly modified, in the fourth. In the second and third (p. 23) they are as follows:

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the little wicket gate?

Chr. Yes, dear Sir, said *Christian*.

To the first line, the fourth adds 'said *Christian*'. The seventh restores the lines as they appear, not in the fourth, but in the second and third.

Another example of the seventh's preference for the reading of the second and third is found in the passage about Lot's wife (p. 186), first introduced in the second edition. Had we accepted the invitation of Demas, says Christian,

"we had, for ought I know, been made ourselves a spectacle,"
&c.

In the fourth, fifth, sixth, eighth, and ninth (1683 and 1684) the line reads:

"We had, for ought I know, been made, ourselves, like this woman, a spectacle," &c.

In the tenth and eleventh:

“ We had for ought I know been made like this Woman a spectacle,” &c.

In the seventh it appears in the same form as in the second and third.

In the first and second editions the songs inserted in the text seldom, if ever, have any introductory sentence. This is true of the song which Christian and Hopeful sing about the shepherds of the Delectable Mountains (p. 212). The third inserts the line ‘Then they went away and sang’, which the fourth enlarges to ‘Then they went away and sang this Song’, and it so continued in all the subsequent editions except the seventh. In the seventh it appears in the same form as in the third.

In a few rare instances the fidelity of the seventh to the earliest editions results in a less happy reading than that of the fourth and subsequent editions. One of the best examples of Bunyan’s biting sarcasm is seen in Judge Hategood’s attitude towards Faithful at the time of his trial (p. 161). To Faithful’s plea to speak in his own defence, the Judge exclaims:

“ Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us hear ¹ what thou hast to say.”

This is the reading of the first, second, and third editions. The fourth heightens the sarcasm by inserting after ‘thou’ of the last line the epithet ‘Vile runagate’, and this is kept in all subsequent editions except the seventh. The seventh returns to the more colourless reading of the first three editions.

Ordinarily, the earlier the edition the more correct is the scripture reference. There are a few instances, however, in which an error in a scripture reference in the earliest editions appears in a corrected form in the fourth and subsequent editions but is repeated in the seventh. In the fourth edition (p. 208), the scripture

¹ ‘See’ in first, second, and seventh editions.

reference '2 Tim. 2. 17, 18' was first introduced in the second edition, but wrongly as '2 Tim. 2. 18, 19'. The error grew in the third to 'Tim. 2. 18, 19'. The fifth, sixth, eighth, and subsequent editions continued the correction of the fourth, whereas the seventh repeats the error made in the third.

Again, the first three editions inserted in the margin opposite the scripture text quoted on page 277 of the third edition, the reference 'Psal. 33. 4, 5'. This was corrected in the fourth to 'Psal. 73. 4, 5'. It was dropped altogether in the fifth, sixth, eighth, and following editions, but restored in the seventh, and restored, too, not as correctly given in the fourth, but as incorrectly given in the first, second, and third.

The differences between the third edition and the first two, particularly the second, consist for the most part of additions rather than of variations in the text. There are, however, a few instances in which the third and seventh stand alone. One such instance occurs in the text glossed by Bunyan in characteristic fashion—'Christian and Obstinate *pull for* Pliable's Soul' (p. 8). The first and second editions have Christian say:

'Come with me Neighbor *Pliable*'

The third and seventh:

'Come with thy Neighbor *Pliable*'

The fourth, fifth, sixth editions:

'Nay, but do thou come with thy Neighbor *Pliable*'¹

The eighth, ninth (1683 and 1684), tenth, eleventh:

'Nay, but do thou come with thy Neighbor, *Pliable*'

The variations are important. In the first and second editions, as in the eighth to the eleventh, Christian's remark is clearly addressed to Pliable; in the third to the seventh, to Obstinate. In the light of the gloss, the invitation is meant for Pliable.

Errors, palpably misprints, held in common by the third and seventh is the use of 'prejudice' for 'pre-

¹ I have disregarded the difference in spelling of 'Neighbor' in the several texts.

judiced' (p. 154), '*Deman*' for '*Demas*' (p. 186). The last example to be mentioned may also be a misprint; certainly, it is not the best reading. On Thursday Giant Despair visits Christian and Hopeful in the dungeon, 'and there first falls to rating of them as if they were dogs'. The third and seventh substitute 'beating' for 'rating', although in the very next clause we are told 'then he falls upon them and beats them fearfully' (p. 196).

The evidence derived from a study of the variants in both text and marginalia appears to be overwhelmingly in support of the conclusion that the seventh was printed from a revised copy of the third edition. The only difficulty in the way of this conclusion lies in the omission by the seventh of some eight marginal notes added in the third and the inclusion of three marginal notes added in the fourth. Whether Bunyan was responsible for all the marginal glosses or for only some of them seems impossible of determination. Some of these glosses are so colourless that they might very easily have been added by another hand; others are very distinctly tinged with the Bunyan flavour. It would be difficult to persuade oneself that any other hand than Bunyan's was responsible for such glosses as:

"A man may have company when he sets out for heaven, and yet go thither alone."

"He is a stain to Religion."

"Christian snibbeth his fellow for unadvised speaking."

"Hopeful swaggers."

Certainly neither the additions of the third omitted in the seventh nor those of the fourth included in the seventh are characterized by such spiciness, but it would be hazardous to say that they were not contributed by Bunyan himself.

The alternative—that the seventh was printed from a copy of the fourth—is beset with difficulties far greater and far more numerous.

On the basis of similarity in general appearance, the

fifth was placed in the group of later editions. The correctness of such grouping is borne out by the testimony of the variants. Wherever there is a twofold division the fifth—as a rule—will be found with the sixth, eighth, and subsequent editions. Whenever it is found in the first group, it is always in conjunction with the fourth. No examples have been discovered of such an alinement as

1, 2, 3, 5, 7 *vs.* 4, 6, 8, &c.

All the marginal notes occurring in the fourth are included in the fifth, and all but three of the scripture references. The error made by the fourth in omitting a line of the Author's Apology reappears in the fifth. It is safe to say, therefore, that the fifth was printed from the fourth.

The variants furnish convincing evidence that the sixth edition was set up from a copy of the fifth. The two omissions in the fifth—a line from the Author's Apology and four lines of the dialogue between Christian and Evangelist—are repeated, but with this difference: an additional line of this dialogue is omitted in the later edition. Most convincing of all is the frequent occurrence of the combination—5, 6, 8, and subsequent editions.

The sixth, eighth, and earlier ninth editions reveal a remarkably close affinity. The variations are chiefly differences in spelling, in the use of italics, in the employment of '&' for 'and'. The page-for-page correspondence proves that the eighth was printed from the sixth, and the ninth from either the sixth or the eighth. An examination of the catchwords and the signature and page-numbering shows that the ninth, 1683, was set up from a copy of the eighth rather than of the sixth. Both follow the sixth in omitting the five lines on page 18.

The ninth edition, 1684, occupies a kind of intermediary position between the sixth, eighth, and earlier ninth on the one hand and the tenth and eleventh on

the other. To all outward appearances it belongs to the former group, having the same number of pages and practically the same catchwords. A comparison of texts, however, proves it a far more independent version than any of the other three. This is most conspicuous in its employment of italic and roman type, which not infrequently is just the reverse of that of the earlier editions. A notable example of this occurs in the long dialogue between Christian and Ignorance. In all the editions from first to ninth, 1683, the speeches of Ignorance are in roman, of Christian in italics. But from line 7, p. 186, to line 36, p. 189, in the ninth edition, 1684, just the reverse is the case: the speeches of Ignorance are in italic type, of Christian in roman. Many variations of text between the two ninths occur, but few of any importance. In at least one instance the later ninth has the better reading. In all the texts from the third to the ninth, 1683, Christian tells Goodwill that he was persuaded to turn aside into the way of Death "by the carnal agreement of one Mr. *Worldly Wiseman*". The ninth, 1684, in substituting 'argument' gives the correct reading.¹ It cannot be called a better text, however, for not only does it fail to restore the lines omitted in the fifth, sixth, eighth, and earlier ninth editions, but carries the omission one step farther (see p. lx, above). It also omits a line of the quotation from 2 Cor. (p. 33, l. 24) and from Christian and Hopeful's song (p. 141, l. 16), and makes meaningless the marginal note—'*Away and a way*' (p. 158, l. 25)—by misprinting it '*Away and away*'.

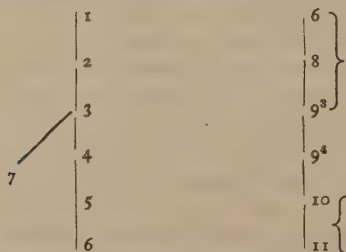
The recurrence of these blunders in the tenth and, with the exception of the omitted lines from 2 Corinthians, also in the eleventh edition, the inclusion of the marginal notes first added in the ninth, 1684, and a similar interchange of roman and italic type—these attest the close relationship of the last sub-group to the later ninth edition. Several errors appearing for the

¹ The second, into which edition the passage was first introduced, reads 'arguments'.

first time in the tenth are repeated in the eleventh. Such are the bad bungling of the sentence on p. 184, ll. 22–28, of the tenth edition; the change of the marginal note—‘Christian *proveth his Brother*’ (p. 163, l. 34) into ‘Christian *rovoketh his Brother*’, despite Christian’s remark on the following page, line 17; the misprint ‘from. 7. 24’ for ‘Rom. 7. 24’ (p. 98, l. 9).¹

The tentative conclusions as to the relationship of the early editions drawn from a comparison of the catchwords, number of pages, and general appearance are fully supported by the testimony of the variants. All the evidence, both external and internal, justifies the twofold grouping: the first, second, third, fourth, and seventh editions composing the one group; the sixth, eighth, and subsequent editions the second group. The testimony of the variants confirms, too, the conjecture that both the fourth and seventh editions were printed from the third, the fifth from the fourth, the sixth from the fifth, the eighth from the sixth, the first ninth from the eighth, the second ninth from the first ninth, the tenth from the second ninth, and the eleventh from the tenth. It establishes the additional fact that within the second group the sixth, eighth, and first ninth form a sub-group, the tenth and eleventh a second sub-group, with the second ninth as intermediary between the two.

Represented graphically, the relationship appears as follows:



¹ This misprint has been corrected in the British Museum copy of the tenth.

IV

WHAT EDITIONS DID BUNYAN SUPERVISE?

THE question 'What editions did Bunyan supervise?'—like most questions one should like best to have answered—is hedged about with many difficulties. Though a dogmatic reply may not be given, it may at least be possible to establish a strong probability. The substantial additions both to the text and the marginalia made in the second and third editions are sufficient evidence that these editions passed through the author's own hands. After the third edition the new material is confined almost wholly to marginal notes and scripture references. A few words introduced into the body of the text, eleven marginal notes, and four scripture references constitute the additions of the fourth. The fifth made no additions to the text or to the marginalia, but omitted one marginal note of those in the fourth and four scripture references. The sixth omitted two of the scripture references of the fifth. The seventh made no additions to the marginalia, but omitted one marginal note added in the second, eight of the forty-seven added in the third, and eight of the eleven added in the fourth. The marginalia of the eighth and the sixth are the same. The ninth, 1683, made no additions to or omissions from the eighth. The ninth, 1684, adds four marginal notes to those of the first ninth and omits two scripture references. The tenth contains all the marginalia found in the second ninth with the exception of one scripture reference. The eleventh contains the same number of marginal notes and scripture references as the tenth. Evidently, after the fourth edition the additions even to the marginalia are insignificant.

No evidence, so far as I have been able to discover, exists in regard to Bunyan's attitude towards his text. Whether he concerned himself personally in the secur-

ing of a correct edition or whether he left such matters to his publisher is mere conjecture. In the verses prefixed to the Second Part of the *Pilgrim's Progress* he complains of those who have attempted to palm off their own books as his, but there is no mention of the debased copies of his own allegory that we know were in circulation. Such an omission is significant in the light of the warning Ponder prefixed to the fourth edition against Thomas Braddyl and his confederates. During the decade following the publication of the first edition of the *Progress* Bunyan must have been an exceedingly busy man. In addition to his duties as preacher and pastor, he was constantly adding to his publications. In 1680 the *Life and Death of Mr. Badman* appeared; in 1682, the *Holy War*; and in 1684, the Second Part of *Pilgrim's Progress*. In addition to these major works no fewer than seventeen treatises were published between 1678 and 1688.¹ His pub-

¹ A complete list of Bunyan's publications during the last ten years of his life includes:

1678. *Come and Welcome to Jesus Christ.*

1679. *A Treatise of the Fear of God.*

1680. *Life and Death of Mr. Badman.*

1682. *The Holy War.*

1682. *The Barren Figtree.*

1683. *The Greatness of the Soul.*

1683. *A Case of Conscience Resolved.*

1684. *A Holy Life the Beauty of Christianity.*

1684. *Seasonable Counsels or Advice to Sufferers.*

1684. *The Pilgrim's Progress. The Second Part.*

1684. *A Caution to stir up to Watch against Sin.*

1685. *A Discourse upon the Pharisee and Publican.*

1685. *Questions about the Nature and Perpetuity of the Seventh-Day Sabbath.*

1688. *A Book for Boys and Girls.*

1688. *The Jerusalem Sinner Saved.*

1688. *The Work of Jesus Christ as an Advocate.*

1688. *A Discourse of the Building, Nature, Excellencies, and Government of the House of God.*

1688. *The Water of Life.*

1688. *Solomon's Temple Spiritualized.*

1688. *The Acceptable Sacrifice.*

John Brown, *op. cit.*, pp. 472-3.

lisher lived in London; he in Bedford. It is doubtful whether he concerned himself very greatly with the rapidly increasing editions of his allegory, particularly those that appeared after its fame had once been established. This opinion would be little more than idle surmise were it not borne out by the internal evidence of the editions themselves.

In a large number of instances in which the two groups are pitted, one against the other, neither may be said to give the better reading. Such instances are important only in the testimony they furnish in support of a twofold division of the texts. Wherever there is a possible preference, the better reading will almost invariably be found in the earlier group. One of the good results of talk, says Talkative, according to the editions of the first group, is that by it "a man may learn to refute false Opinions"; in the editions of the second group, 'refute' is changed to 'refuse'—a decided change for the worse (see below, p. 81, l. 34). In Hopeful's reply to Christian, "Had he [Faithful] told me so when I was pleased and satisfied with mine own amendments, I had called him Fool for his pains" (see below, p. 149, l. 27), 'amendments' is changed in the second group to 'amendment', although on the same page Hopeful has twice spoken of his 'amendments'. According to the first group, we are told that Little-Faith, after being assaulted by Faintheart, Mistrust, and Guilt, "made shift to scrabble on his way" (see below, p. 134, l. 10). In the second group, 'scramble' is substituted for 'scrabble'. The passage is strongly reminiscent of Bunyan's description in *Grace Abounding* of his own fear when in prison that he would not be able to face death fearlessly: "Besides, I thought with myself, if I should make a scrabbling shift to clamber up the ladder." The words mean the same, but Bunyan shows particular fondness for 'scrabble'.¹

In none of the editions are all the scripture references

¹ See note P.

c THE PILGRIM'S PROGRESS

correct. Whenever a particular reference in the two groups differs, the reference as given in the earlier group is apt to be the more nearly correct of the two. In the following list the correct reference is found in the earlier editions ¹:

- P. 83, l. 29. I Cor. 4. 20, 1st to 4th, 7th. *vs.* I Cor. 4. 2, other edits.
 P. 85, l. 25. Matt. 13 and Ch. 25, 1st to 4th, 7th *vs.* Matt. 14, ch. 25, 5th and 6th, Matt. 14, 25, 8th to 11th.
 P. 88, l. 34. Rev. 21. 6, 1st to 4th, 7th *vs.* Rev. 1. 6, all other edits.
 P. 118, l. 7. Isa. 14. 30, 1st to 5th, 7th *vs.* Isa. 14. 13, do.
 P. 136, l. 27. Jer. 2. 24, 1st to 4th, 7th *vs.* Jer. 1. 24, do.
 P. 142, l. 18. Prov. 29. 5, 1st to 3rd, 7th *vs.* Prov. 29. 4, do.
 P. 142, l. 34. Deut. 25. 2, 1st to 4th, 7th, 11th *vs.* Deut. 25. 1, all other edits.
 P. 148, l. 20. Gal. 2. 16, 1st to 4th, 7th *vs.* Gal. 2. 6, all other edits.

The fourth edition occasionally breaks away from its group and is found in the ranks of the later editions. One of the earliest examples of this occurs in the Author's Apology. In the first three editions and the seventh, Bunyan is made to say

*Some men by feigning words, as dark as mine
 Make truth to spangle, and its Rays to shine.*

The fourth, followed by all the subsequent editions except the seventh, substitutes *feigned* for *feigning*. The preference, I think, lies with the reading of the earlier editions.

In a passage already alluded to (p. xcii, above), the reading of the fourth, fifth, and sixth editions is no better than that of the third and seventh. In each case the insertion of a comma after 'Neighbor' would result in a correct reading.

The additions to the text made in the fourth edition are for the most part unimportant. The happiest contribution it makes is probably the epithet 'Vile Runagate' inserted in Judge Hategood's speech to Faithful. The fourth also wisely follows the second instead of the third in reading 'rating' for 'beating'. It is the

¹ References are to the text of the present edition.

fourth, too, that is the first to change 'it' to 'him' in the speech of Mr. By-ends: "we are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines and the People applaud it" (see below, p. 106). Either pronoun makes good sense, but the remark of By-ends a little later—"I am for him [Religion] when he walks in his golden Slippers in the Sun-shine and with applause"—makes the reading of the fourth and later editions, except the seventh, preferable. The change of the marginal note, 'Christian *is still alive*', in the first three and seventh editions to 'Christian *still a Prisoner*' in all the rest results in a reading that is more apropos to the text. The fourth, however, must be held responsible for another change that is not so happy. In the first and second editions the passage in which Faithful learns from Christian who it was that had beaten him is glossed '*The temper of Moses*'. This is misprinted 'The thmper of Moses' in the third. In the fourth and subsequent texts, the seventh excepted, this marginal note appears as '*The thunder of Moses*'—a reading wholly beside the mark. On the credit side the fourth can lay claim to the correction of two scripture references (see above, pp. xci-xcii), but to offset this may be cited the omission of a whole line of the Apology and the giving of a speech of Faithful's to Christian.

The departures of the fourth from its group do not furnish convincing evidence of being the author's handiwork. But for the numerous marginal notes first introduced in this edition, one might readily believe that the changes originated with some other person than the author. In the absence of further testimony the question must be held in abeyance.

Let us now turn to the remaining member of this group—the seventh. Offor's assertion that it was a copy of the seventh edition Bunyan used in writing the Second Part of the *Pilgrim's Progress* since "all the references . . . to the first part are correctly made to

cii THE PILGRIM'S PROGRESS

this edition",¹ has been so often repeated as to be accepted now without question. The truth of the matter is, that the references are more correctly made to the fourth edition than to the seventh, on account of the faultier pagination of the seventh.

There are two references in Part Two to pages in Part One that are wrongly numbered in the seventh.² On the basis of correctness of the references in Part Two to Part One, the fourth can therefore present superior claims. Offor's further surmise that the seventh "is very probably the last edition corrected by the pen of the Author" grew out of the discovery that the errors of the fourth, fifth, and sixth editions were all corrected in the seventh.

We have seen that the seventh edition stands closer to the third than to the fourth and was undoubtedly printed from it.

Occasionally it stands apart from all the other editions. In the seventh alone does the Man in the Iron Cage declare that nothing remains to him "but threatnings, dreadful threatnings fearful threatnings of certain judgment"; in all the other texts 'faithful threatenings' is the reading for 'fearful threatnings'. The seventh is the only edition that gives an unmistakably true reading of another passage. Before setting out upon his journey Christian goes home to plead with wife and children. "Moreover," he tells them, "*I am for certain informed that this our City will be burned with fire from Heaven, in which fearful overthrow, both my self, with thee my wife, and you my sweet babes shall miserably come to ruin.*" The second—the passage is not in the first edition—then adds: "At this his Relations were sore amazed"; the third: "At this his Relations they were sore amazed"; the fourth

¹ Hanserd Knollys edition, 1847, p. cxxi. Cf. *Church Catalogue*, i. 231.

² These are pages 12 and 275. In the seventh edition page 12 is misnumbered 20; while page-number 275 is repeated. The pagination of the third edition is much more erratic than that of either the fourth or seventh.

and fifth: "At this, His Relations they were sore amazed"; the sixth, eighth, and subsequent editions: "At this, His Relations were sore amazed". The seventh alone reads: "At this his Revelations they were sore amazed"—which is undoubtedly the true meaning and which removes the ambiguity of the third.¹

A few examples of errors occurring in the third and repeated in the seventh were given above (pp. xcii ff.). There are also several instances of errors occurring in the third which have been corrected in the seventh. One of these has already been alluded to in discussing the fourth—the misprint in the third of '*thmper*' for '*temper*'—which the fourth, blindly followed by the fifth, sixth, eighth, and subsequent editions, changed into '*thunder*'. The seventh is the only edition which restores the correct reading—'*The temper of Moses*'. All the editions from the third to the tenth, except the seventh, have Christian say to Pliable, "There we shall see Men that, by the Word, were cut in pieces". The seventh restores the correct reading of the first and second—"World" for "Word"—in which it is followed by the eleventh. Another of the extremely rare cases in which the seventh forsakes the first group is less happy. In conjunction with the second ninth, the tenth, and eleventh editions the seventh substitutes "the desired Heaven" for "the desired Haven" of all the other editions (p. 85, l. 30). This error is soon retrieved, however, for a little later (p. 99, l. 20) the seventh returns to the reading of the first three editions—"the desired Haven". The last example I shall cite in which the seventh is associated with the later editions as against the earlier occurs in the song Faithful sings of Talkative (p. 143):

*but so soon
As Faithful talks of Heartwork like the Moon,
That's past the full, into the Wain he goes.*

¹ Cf. "for this my conversion was as great", *Grace Abounding*, § 32; "the truth of these his words", *ibid.*, § 118; "by reason of this my terror", *ibid.*, § 164.

This is the reading of editions one to four. From the fifth to the eleventh, the seventh this time *not* excepted, the word '*Wain*' is corrected to '*Wane*'.

The close association of the seventh edition with the first three—not infrequently the first four—editions, constituting as they do not only the better appearing but the better edited group; the fact that the majority of the readings peculiar to the seventh are better than those found in the other editions; the further fact that when the seventh abandons its own group for the second and later group, it does so because in those particular cases the reading of the latter is in the majority of instances, preferable to that of the former—all this goes far towards substantiating Offor's suggestion that the seventh "is very probably the last edition corrected by the pen of the author". Further corroboration is found in the "progressive degeneracy" that characterizes the fifth, sixth, eighth, and subsequent editions. These editions are each marred by important omissions of the text, which tend to enlarge with each succeeding edition. There is not a scintilla of evidence—apart from the additional marginal notes in the ninth, 1684—that any one of the editions of the second group ever "passed through the author's hands".¹

¹ Numerous misprints are found in the seventh edition: '*Thrt*' for '*That*' (A5, recto); 'gi-en' for 'Gi-ven' (p. 9); 'Plain.' for 'Pli.' (p. 10); dricetion (p. 24); difficuties (p. 33); nrrarrow (p. 36); 'were' for 'where' (p. 54); 'wither' for 'whither' (p. 57); 'fact' for 'act' (p. 65); 'the' for 'thee' (p. 71); 'gaief' for 'grief' (p. 76); 'too' for 'two' (p. 88); weakear (p. 94); Ridicle (p. 118); expouds (p. 133); 'this' for 'thus' (p. 138); 'prejudice' for 'prejudiced' (p. 154); 'Deman' (p. 186); cretificate (p. 219); 'whicy' for 'which' (p. 231). There is a very important difference, Dr. McKerrow reminds us, between "errors of wording" and "errors of printing". "A most carelessly printed book", he writes, "absolutely swarming with literals, may contain important corrections, and from an editor's point of view give us the best text." *An Introduction to Bibliography*, 1927, p. 185.

B. THE SECOND PART

IN the final couplet of verses forming the conclusion of the First Part of the *Progress*, Bunyan had hinted at a continuation of his Dream. That he regarded the *Life and Death of Mr. Badman* (1680) as a kind of sequel to the *Pilgrim's Progress* is evident from his statement concerning the inception of this allegory: "As I was considering with myself what I had written concerning the Progress of the Pilgrim from this world to glory, and how it had been acceptable to many in this nation, it came again into my mind to write, as then, of him that was going to heaven, so now, of the life and death of the ungodly, and of their travel from this world to hell."¹ The publication of *Mr. Badman*, however, failed to satisfy the public demand for more of the original allegory. Spurious "Second Parts" began to appear, so that in sheer self-defence Bunyan was compelled to resume his dream.

In the lines prefixed to the Second Part, he expresses the belief that his manner and language cannot be successfully imitated:

"'Tis true, some have of late, to Counterfeit
My Pilgrim, to their own, my Title set;
Yea others, half my name and Title too;
Have stitched to their Book, to make them do;
But yet by their Features do declare
Themselves not mine to be, whose ere they are.
If such thou meetst with, then thine only way
Before them all, is, to say out thy say,
In thine own native Language, which no man
Now useth, nor with ease dissemble can."

No copy of the Second Part bearing half the author's name has come to light, but copies flaunting his title have been known for a long time. In the British Museum is a small duodecimo volume with the following title-page:

The | Second Part | of the | Pilgrims Progress, | from | This

¹ Offor, *Works of Bunyan*, iii. 590.

present World of | Wickeness and Misery, to An | Eternity
of Holiness and *Felicity*; | Exactly Described under the
Similitude | of a Dream, Relating the Manner | and Occasion
of his setting out from, | and difficult and dangerous Journey |
through the World; and safe Arrival | at last to Eternal
Happiness.

*They were Strangers and Pilgrims on Earth, | but they
desire a better Countrey, that is | an Heavenly.* Heb. 11. 13. 16. |
*Let us lay aside every Weight, and the Sin, | that doth so easily
beset us; and run with | patience the Race that is set before us, |*
Heb. 12. 7.—LONDON, Printed by T. H. over | against
the *Poultry*, 1682.

The four-and-a-half pages of Dedication are signed 'T. S.'; the three-and-a-half pages of verse "To the Ingenious Author of this Second Part of the Pilgrims Progress", "R. B."; and the five-and-a-quarter pages of "The Authors Apology for his Book" again 'T. S.'. Nowhere is the claim advanced that the work is Bunyan's. On the contrary, in the Author's Apology the writer declares that through "the importunity of others" and his own desire to be more theological and "to deliver the whole in such serious and spiritual phrases, that may prevent that lightness and laughter, which the reading some passages [in Bunyan's allegory] occasion [*sic*] in some vain and frothy minds", he had been induced to issue his "Meditations in such a method as might serve as a Supplyment, or a Second Part to it". How far removed this manner is from Bunyan's is evident in the very first sentence:

"The Spring being far advanced, the Meadows being Covered with a Curious Carpet of delightful Green, and the Earth Cloathed in Rich and Glorious Attire, to Rejoyce and Triumph for the Return of her Shining Bridegroom: The Healthful Air rendred more Pleasing and Delightful by the gentle Winds then breathed from the *South*, impregnated with the Exhilerating Fragrancy of the Variety of Flowers and odoriferous Plants over which they had passed; and every Blooming Bush, and Flourishing Grove plentifully stored with Winged Inhabitants, who with a delightful Harmony sweetly sing forth their Makers Praise

and Warble out their joyful Welcomes to the Gaudy Spring.
I one Day took a walk in the Fields . . .”

Bad as this is, it did not prevent this little volume from going through several editions.

The copy described by Robert Southey in the Introduction to his edition of the *Pilgrim's Progress* is to-day in the library of the Baptist Union, Southampton Row, London. The imprint of this copy reads: “London, Printed for *Tho. Malthus* at the *Sun* in the *Poultry*, 1683.” It is apparently a duplicate copy of the one described in the *Church Catalogue* (i. 245–6, No. 205), except for this difference: the six leaves of sig. *, inserted in the Church copy between leaves A and A2, in the Southey copy are placed at the end of the volume. The Lenox also possesses a copy dated 1683. Still another copy, printed in Edinburgh “by the Heir of *Andrew Anderson*” and dated 1684, is described in the *Church Catalogue* as No. 206. The Centenary edition of Dr. Brown's *John Bunyan* reports a copy as being in Scotland.

The genuine Second Part first appeared in 1684, and went through two editions during Bunyan's life.

Lenox copy.¹ The Second Part. Small duodecimo. Printed with side-notes.

Collation by signatures: One leaf unsigned with portrait, A6, B–E¹², F⁵, G¹², L⁶. D4 is signed D5, K4 is K2.

Collation by pagination: blank, recto *; frontispiece, verso *; title-page [as reproduced, facing p. cviii], recto [A]; [Authorization to print | I appoint Mr. *Nathaniel Ponder*, But no other to Print this Book. | [signed] | *John Bunyan*. | [dated] | January 1. | 1684. |, verso [A]; [publisher's advertisement], verso [A]; The Author's Way &c, recto A2–verso [A6]; text, pp. 1–224; FINIS. ERRATA [3 lines], p. 224; [publisher's advertisement], pp. [225–227].

Page 13 is misnumbered 15, 14 is 12, 96 is 66; numbers 106–119 are omitted; number 102 is printed

¹ This is the Lea Wilson copy described by Offor in the Hanserd Knollys edition, 1847, p. cxxvi. The present collation is made from a photographic reprint.

102. Pages 100–105, and 120 are in much larger type than the rest of the text. Though the page-numbering breaks from 105 to 120, nothing is omitted.

Besides the frontispiece are two cuts. The first of these, representing Greatheart leading the pilgrims past the scene where Simple, Sloth, and Presumption were hanged, was supplied, according to a manuscript note on the fly-leaf, from another copy. It is placed, according to directions on the plate, between pages 52 and 53, although the portion of text it is designed to illustrate falls on page 60. The second cut—the dance around the head of Giant Despair—is inserted between pages 182 and 183.

The frontispiece in the lower part of the plate represents Bunyan asleep, as in the third edition of Part One, with Christiana, Mercy, and the four boys above and behind the dreamer setting out for the celestial gate. The plate has the name of the engraver—*Sturt Sc.*; the name of the city—*Destruction*; the inscription at the left side—*The Pilgrims Progress Pt. 2^d.*; and beneath—*Sold by N. Ponder at the Peacock in the Poultry.*

There are but five leaves of sheet F. The change to larger type begins on the verso of F2, p. 100, and continues through the remaining leaves of this sheet. Page 106, verso of F5, is numbered 120, and the following page, No. 121, is the recto of G1. It will be noticed that this occurs about the mechanical centre of the volume. Very probably the manuscript was divided between two compositors, the first to end with sig. F, the second to begin with sig. G. The matter given the first compositor proved less than had been supposed. Even after resorting to large type he succeeded in filling out only five leaves of sig. F. The remaining leaves of the signature were then, in all probability, cut away.

Other copies. Sir Leicester Harmsworth, Henry E. Huntington, John Rylands, and Pierpont Morgan Libraries. Another copy known as the Van Antwerp copy was sold at Sotheby's 22 March 1907. Dr. Brown

THE
Pilgrim's Progress.
FROM
THIS WORLD
TO
That which is to come
The Second Part.

Delivered under the Similitude of a
D R E A M

Wherein is set forth
The manner of the setting out of *Christian's* Wife and Children, their
Dangerous JOURNEY,
AND
Safe Arrival at the Desired Country.

By JOHN BUNTAN,

I have used Similitudes, Hos. 12. 10.

LONDON,
Printed for Nathaniel Ponder at the *Peacock*
in the *Poultry*, near the Church, 1684.

Part Two, First Edition, 1684

New York Public Library

is in error in stating that a copy of the first edition of the Second Part is in the British Museum.¹

The Huntington copy, as described in the *Church Catalogue* (i. 243-4, No. 204), seems to be a duplicate of the Lenox copy.

Of the Second Edition of the Second Part there were apparently two issues. The British Museum copy which claims to be the Second Edition bears the date 1686. The Lenox copy, which does not name the edition, is dated 1687.² So was the copy which the late Dr. Brown made the basis of his edition in the Cambridge English Classics Series, 1907—a copy lent by Eliot Pye-Smith Reed, Esq., of Earlsmead, Hampstead Heath. A careful collation of Dr. Brown's text with the British Museum copy reveals differences few in number and insignificant in character. The edition of 1690, a copy of which is also in the British Museum, calls itself the third edition. If Dr. Brown's text is, as it claims to be, a faithful reproduction of that of the 1687 copy—and I have every reason to believe it is—the differences between the copies dated 1686 and 1687, respectively, are mere corrections such as might easily have been made while the book was passing through the press.³

British Museum copy. The Second Part. The Second Edition. Small duodecimo.

Collation by signatures: One leaf unsigned with portrait facing title-page, A⁶, B-J¹², K⁶. C3 is unsigned.

Collation by pagination: blank, recto *; portrait, verso *; title-

¹ *Op. cit.*, p. 440.

² There is also a copy dated 1687 in the Pierpont Morgan Library. A copy dated 1687 was sold at Sotheby's 4 December 1902.

³ Typical differences are:

1686.	1687.
make	made
oweth	owneth
good a	a good
above	about
bring	being
embrace	imbrace

cx THE PILGRIM'S PROGRESS

page [as reproduced, opposite], recto [A]; blank, verso [A]; The Author's Way, recto A2—verso A6; text, pp. 1–201; FINIS, p. 201; Advertisement, pp. [202–204]; FINIS, p. [204]. Page 37 is misnumbered 47, 48 is 84, 90 is 99, 96 is 66, 166 is 167, and 167 is 166. Portrait the same as in first edition. Two cuts, as in first edition.

The Second edition has made exceedingly few alterations in the text of the First edition. It has added, however, a great many marginal notes.¹

¹ A spurious Third Part appeared in 1693. This was a brazen attempt to deceive. It described itself as “The Third Part, to which is added The Life and Death of John Bunyan, Author of the First and Second Part; thus compleating the whole *Progress*”. Despite the strong denunciation of it printed in the form of a publisher's advertisement on the reverse of the title-page in the thirteenth edition, 1693, no fewer than fifty-nine editions of it had appeared before the end of the eighteenth century.

THE
Pilgrim's Progress.
FROM
THIS WORLD
TO
That which is to come
The Second Part.

Delivered under the Similitude of a

DREAM

Wherein is set forth

The manner of the setting out of *Christian's* Wife and Children, their
Dangerous JOURNEY,

AND

Safe Arrival at the Desired Country.

By JOHN BUNYAN.

The Second Edition.

I have used Similitudes, Hof. 12. 10.

LONDON,

Printed for Nathaniel Ponder at the Peacock
in the Poultry, near the Church. 1686.

Part Two, Second Edition, 1686

British Museum

C. EXPLANATIONS

PART ONE

STUDY of the early editions of the *Progress* had advanced but little way before it became obvious that the basic text for the present edition must come out of the first group (first, second, third, fourth, and seventh). The choice was restricted to the third, fourth, or seventh edition, inasmuch as the third represented the first complete text. In so far as readings are concerned, the fourth can claim no superiority over either of the other two; indeed, it is marred by important errors of which they are both free. It does add several marginal notes to those of the third, but this fact did not seem of sufficient importance to offset the shortcomings of this edition. The choice, therefore, narrowed down to the third or seventh. The seventh is set up from the third; it restores the omissions of the intervening editions; it contributes several readings that apparently emanate from intelligent supervision. On the other hand, the seventh omits a few of the marginal notes added in the third and fully two-thirds of those added in the fourth. Its text, moreover, is marred by numerous misprints. For these reasons the third edition, as represented in the British Museum copy, has been chosen as the basic text. Every departure from this basic text, except a few corrections in punctuation, has been carefully indicated by means of angular brackets, the original reading being given in the foot-notes.

The textual notes list all significant variations. The variants in the editions of the first group, because of the relatively greater importance of these editions, are recorded in somewhat greater detail than those in the editions of the second group. No account has been taken of differences in spelling—unless the difference seemed to have some special significance,—or of varia-

tions in capitalization, in the use of hyphens, in the use of the sign for 'and'. Obvious misprints, except those in the editions of the first group, have for the most part been disregarded. Obvious errors in the scripture references, which occasionally run the gamut of all the editions, have been corrected, but in every instance the correction is indicated by means of angular brackets. In making these corrections, I have been greatly aided by the work of George Offor, who carefully tested every reference. Differences in punctuation have been recorded only in cases involving the actual sense of the passage.

The editions and copies from which variants are reported are as follows:

First Edition, British Museum copy.

Second Edition, Lenox copy.

Third Edition, British Museum copy (basic text).

Fourth Edition, Lenox copy.

Fifth Edition (1680), Lenox copy.

Sixth Edition, Lenox copy.

Seventh Edition, Lenox copy.

Eighth Edition, Lenox copy.

Ninth Edition (1683), Lenox copy.

Ninth Edition (1684), Lenox copy.

Tenth Edition, Lenox copy.

Eleventh Edition, British Museum and Pierpont Morgan copies.

These editions appear in the foot-notes as 1, 2, 3, 4, 5, 6, 7, 8, 9³, 9⁴, 10, and 11. No variants have been reported from the fifth edition, 1682. As shown elsewhere, this edition, if admitted to be genuine, has no integrity as an independent text.

Whenever a certain reading is reported as occurring from one edition to another, 'inclusive' should always be understood (e.g. '4-11' means 'from the fourth to the eleventh inclusive'). The statement that a particular reading or marginal was added [*add.*] in a certain edition means—unless specifically stated to the contrary—that the reading or marginal is retained in all

subsequent editions (e.g. ‘*marg.* Carnal Physick for a Sick soul *add.* 3’ means that this marginal note was added in the third edition and retained in all subsequent editions; whereas ‘Acts 2. 27 <37> *add.* 4: *om.* 7’ means that the scripture reference Acts 2. 27—which should be Acts 2. 37—was added in the fourth and kept in all subsequent editions except the seventh). If a word for which a variant is recorded occurs more than once in the same line, the particular instance or instances involved will be indicated by the use of superior numbers (e.g. ‘11 worse^{1, 2} *ital.* 10, 11’ means that the word ‘worse’ occurring twice in line 11 is in both instances printed in italics in the tenth and eleventh editions). Lemmas have been employed whenever there seemed a possibility of misunderstanding.

The following abbreviations have been used:

- add.* = added.
- om.* = omitted.
- marg.* = marginal note.
- etc.* = and subsequent editions.
- rom.* = roman type.
- ital.* = italics.

PART TWO

The choice of a basic text for the Second Part has proved a simple matter. There were but two editions issued during Bunyan’s life. The text of the second edition rarely differs from that of the first, and then only in petty details. It adds, however, numerous marginal notes. Dr. Brown’s edition of the Second Part, published in the Cambridge English Classics Series in 1907, is based upon a copy of the second edition dated 1687. The text of Brown’s edition, after careful collation with the British Museum copy of the second edition, dated 1686, and with the gracious permission of the Syndics of the Cambridge University Press, has been made the basic text of the present edition. The variants recorded in the foot-notes are those found in the Lenox copy of the first edition, 1684.

The AUTHOR'S APOLOGY For His BOOK.

*When at the first I took my Pen in hand,
Thus for to write; I did not understand
That I at all should make a little Book
In such a Mode: Nay, I had undertook
To make another; which when almost done,
Before I was aware, I this begun.*

*And thus it was: I writing of the Way
And race of Saints in this our Gospel-day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory;
In more than Twenty things, which I set down:
This done, I Twenty more had in my Crown;
And They again began to multiply,
Like sparks that from the coals of Fire do flie:
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum, and eat out
The Book that I already am about.*

*Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a mode; I only thought to make
I knew not what: Nor did I undertake
Thereby to please my Neighbour; no not I,
I did it mine own self to gratifie.*

*Neither did I but vacant seasons spend
In this my Scribble; Nor did I intend
But to divert my self in doing this,
From worser thoughts, which make me do amiss.*

The AUTHOR'S APOLOGY | For His BOOK. | 3: THE |
AUTHOR'S Apology | For his BOOK. | 1, 2: The Author's Apology
for | His BOOK. | 4, 5: The Author's Apology for his | BOOK. | 6:
The AUTHOR's APOLOGY | For His BOOK. | 7: The Authors
Apology for his | BOOK. | 8-10: The Authors Apology for his
BOOK. | 11 6 this] thus 2, 6

The Authors Apology for his Book.

*Thus I set Pen to Paper with delight,
And quickly had my thoughts in black & white.
For having now my Method by the end;
Still as I pull'd, it came; and so I pen'd
It down; until it came at last to be
For length & breadth the bigness which you see.*

*Well, when I had thus put my ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justifie:
And some said, let them live; some, let them die:
Some said, John, Print it; others said; not so:
Some said it might do good; others said, no.*

*Now was I in a straight, and did not see
Which was the best thing to be done by me:
At last I thought, since you are thus divided,
I Print it will, and so the case desided.*

*For, thought I; some I see would have it done,
Though others in that Channel do not run.
To prove then who advised for the best,
Thus I thought fit to put it to the Test.*

*I further thought, if now I did denie
Those that would have it, thus to gratifie;
I did not know, but hinder them I might,
Of that which would to them be great delight.
For those which were not for its coming forth;
I said to them, offend you I am loth:
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.*

*If that thou wilt not read, let it alone;
Some love the Meat, some love to pick the Bone:
Yea, that I might them better palliate,
I did too with them thus Expostulate.*

7 mine 1, 2	16 decided 1, 2, 5-11	20-I fit . . .
thought om. 4, 5, 6	21 now rom. 4, 5	22 thus
rom. 4, 5	23 hinder rom. 4, 5, 6, 8 etc.	24 delight
rom. 4, 5, 6, 8 etc.	25 which] that 1	26 offend . . .
loth rom. 4, 5, 6, 8 etc.	29 that ital. 1, 2, 6, 8 etc.	it rom.
4, 5, 6, 8 etc.	31 palliate] moderate 94 etc.	32 thus ital. 1, 2,
6, 8 etc.		

May I not write in such a style as this?

In such a Method too, and yet not miss

My end, thy good? why may it not be done?

Dark Clouds bring Waters, when the bright bring none;

Yea, dark, or bright, if they their silver drops

Cause to descend, the Earth, by yielding Crops,

Gives praise to both, and carpeth not at either,

ut treasures up the Fruit they yield together:

Yea, so commixes both, that in her Fruit

None can distinguish this from that, they suit

Her well, when hungry: But if she be full,

She spues out both, & makes their blessings null.

You see the ways the Fisher-man doth take

To catch the Fish; what Engins doth he make?

Behold! how he engageth all his wits;

Also his Snares, Lines, Angles, Hooks & Nets:

Yet Fish there be, that neither Hook, nor Line,

Nor Snare, nor Net, nor Engine can make thine:

They must be grop'd for, and be tickled too,

Or they will not be catcht what e're you do.

How doth the Fowler seek to catch his Game

By divers means, all which one cannot name?

His Gun, his Nets, his Lime-twigs, Light & Bell:

He creeps, he goes, he stands; yea, who can tell

Of all his Postures? yet there's none of these

Will make him Master of what Fowls he please.

Yea, he must Pipe and Whistle to <catch> this,

Yet if he does so, that Bird he will miss.

If that a Pearl may in a Toads-head dwell,

And may be found too in an Oister-shell;

If things that promise nothing, do contain

What better is than Gold? who will disdain,

That have an inkling of it, there to look,

<T>hat they may find it? Now my little Book,

1 this rom. 4, 5, 6, 8 etc. 2 Method rom. 4, 5, 6, 8 etc. 3 My rom.
4, 5, 6, 8 etc.: Mine 1, 2 thy rom. 4, 5, 6, 8 etc. may it not] may not it q3
5 dark, bright, silver drops rom. 4, 5, 6, 8 etc. 8 but 3 12 their] her q3
21 do 6: does 8 etc. Fowler ital. 1, 2 27 catch 3 this ital. 1, 2 28
that ital. 1, 2, 6, 8 etc. 32 then 1, 93 33 (That...it) 1 34 that 3

4 The Authors Apology for his Book.

(*Tho void of all those paintings that they make
It with, this, or the other man to take,*)
*Is not without those things that do excell,
What do in brave, but empty Notions dwell.*

Well, yet I am not fully satisfy'd,
That this your Book will stand, when soundly try'd.

Why, what's the matter? It is dark, what tho?
But it is feigned: *What of that I tro?*

*Some men by feigning words as dark as mine,
Make Truth to spangle, and its Rays to shine.* 10
But they want solidness: *speak man thy mind:*
They drown'd the weak; Metaphors make us blind.

*Solidity, indeed, becomes the Pen
Of him that writeth things Divine to Men:
But must I needs want solidness, because
By Metaphors I speak; was not Gods Laws,
His Gospel-laws in olden time held forth
By Types, Shadows and Metaphors? Yet loth
Will any sober Man be to find fault
With them, lest he be found for to assault* 20
*The highest Wisdom: No, he rather stoops,
And seeks to find out what by Pins and Loops,
By Calves, and Sheep, by Heifers, and by Rams,
By Birds and Herbs, and by the blood of Lambs,
God speaketh to him: And happy is he
That finds the Light, & Grace that in them be.*

*Be not too forward therefore to conclude,
That I want solidness; that I am rude:
All things solid in shew, not solid be;
All things in Parables despise not we,* 30
*Lest things most hurtful lightly we receive;
And things that good are, of our Souls bereave.*

I those] these 8 etc.	they] may 1, 4, 5, 6, 8 etc.	5-6 Well
... try'd ital. 1, 2	7 It is dark ital. 1, 2	8 But ...
feigned ital. 1, 2	that I tro?] that? I tro, 8 etc.	9 feigned 4,
5, 6, 8 etc.	11-12 But ... blind ital. 1, 2	12 drown 7:
drown'd 1, 2, 8 etc.	16 Metaphors rom. 6, 8 etc.	were 5, 6, 8
etc.	17 oldertime 1: old time 2: olden times 11	18 Metaphors
rom. 6, 8 etc.	19 be to] below 2	31 re receive 7

*My dark and cloudy words they do but hold
The Truth, as Cabinets inclose the Gold.*

*The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ, his Apostles too, shall plainly see,
That Truths, to this day, in such Mantles be.*

*Am I affraid to say that Holy Writ,
Which for its Style, and Phrase, puts down all wit;
Is every where so full of all these things,
◦ (Dark Figures, Allegories,) yet there springs
From that same Book, that lustre, & those rays
Of light, that turns our darkest nights to days.*

*Come, let my Carper, to his Life now look,
And find there darker Lines, than in my Book
He findeth any: Yea, and let him know,
That in his best things there are worse lines too.*

*May we but stand before Impartial Men,
To his poor One, I dare adventure Ten,
That they will take my meaning in these lines,
◦ Far better than his lies in Silver Shrines.*

*Come, Truth, altho in Swadling-clouts, I find
Informs the Judgement, rectifies the Mind;
Pleases the Understanding, makes the VWill
Submit; The Memory too it doth fill
VWith what doth our Imaginations please;
Likewise, it tends our Troubles to appease.*

*Sound words I know Timothy is to use;
And old VVives Fables he is to refuse.
But yet grave Paul him no where did forbid
◦ The use of Parables; in which lay hid
That Gold, those Pearls, & precious stones that were
VWorth digging for; & that with greatest care.*

*Let me adde one word more, O Man of God!
Art thou offended? Dost thou wish I had*

3 Metaphors rom. 6, 8 etc. 8 Phrase] Praise 6, 8 etc. 13 Life
rom. 4, 5, 6, 8 etc. 14 there] their 6 then 1 16 best rom. 4, 5, 6, 8,
94 etc. things, worse rom. 4, 5, 6, 8 etc. 18 durst 1, 2 19 That
om. 4, 5, 6 : Thrt 7 my rom. 4, 5, 6, 8 etc. 20 his rom. 4, 5
25 Imagination 1, 2 29 where] were 94 did] doth 2

6 The Authors Apology for his Book.

*Put forth my Matter in another dress;
Or that I had in things been more express?
Three things let me propound, then I submit
To those that are my betters, (as is fit.)*

1. *I find not that I am deny'd the Use
Of this my Method, so I no abuse
Put on the VWords, Things, Readers; or be rude
In handling Figure, or Similitude,
In application; But, all that I may,
Seek the advance of Truth, this or that way:
Deny'd did I say? Nay, I have leave,
(Example too, and that from them that have
God better pleas'd by their VWords or VVays,
Than any Man that breatheth now adays,)
Thus to express my mind, thus to declare
Things unto thee that Excellentest are.*

2. *I find that Men (as high as Trees) will write
Dialogue-wise; yet no Man doth them slight
For writing so: Indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let Truth be free
To make her Salleys upon Thee, and Me,
Which way it pleases God: For who knows how,
Better than he that taught us first to Plow,
To guide our Mind and Pens for his design?
And he makes base things usher in Divine.*

3. *I find that Holy Writ in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another:
Use it I may then, and yet nothing smother
Truths Golden Beams; Nay, by this method may
Make it cast forth its Rays as light as day.*

*And now, before I do put up my Pen,
I'll shew the profit of my Book, and then
Commit both thee, and It unto that hand
That pulls the strong down, & makes weak ones stand.*

3-4 Transposed 8 etc. 6-7 none abuse. Put 10, 11 VWords]
Word 7 12 Examples 6, 8, etc. 14 Then 1 21 Trut 4
29 Doth 1, 2 34 I'll 1: I'll 6, 8 etc. 35 unto] into 93

10

20

30

*This Book it chalketh out before thine eyes,
The Man that seeks the Everlasting Prize:
It shews you whence he comes, whither he goes;
What he leaves undone; Also what he does:
It also shews you how he runs, and runs,
Till he unto the Gate of Glory comes.*

*It shews too, who sets out for Life amain,
As if the lasting Crown they would attain:
Here also you may see the reason why
10 They lose their labour, and like fools do die.*

*This Book will make a Traveller of thee,
If by its Counsel thou wilt ruled be;
It will direct thee to the Holy-Land,
If thou wilt its Directions understand:
Yea, it will make the slothful, active be;
The blind also, delightful things to see.
Art thou for something rare, and profitable?
Wouldst thou see a Truth within a Fable?
Art thou forgetful? Wouldst thou remember
20 From New-years-day to th' last of December?
Then read my Fancies, they will stick like Burs,
And may be to the Helpless, Comforters.*

*This Book is writ in such a Dialect,
As may the Minds of listless Men affect:
It seems a Novelty, and yet contains
Nothing but sound and honest Gospel-strains.*

*Wouldst thou divert thy self from Melancholly?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read Riddles, and their Explanation,
30 Or else be drown'd in thy Contemplation?
Dost thou love picking-meat? or wouldst thou see
A Man i' th Clouds, & hear him speak to thee?
Wouldst thou be in a Dream, and yet not sleep?
Or wouldst thou in a moment Laugh and Weep?
Wouldst thou lose thy self, and catch no harm?
And find thy self again without a charm?*

10 loose 1 13 Holy-Land. See note B 20 th'] the 1, 7 etc.
22 maybe 11 30 drowned 1: drowned 2, 4 etc. 32 i th 2:
i' th' 7, 9^a etc. 35 loose 1

8 The Authors Apology for his Book.

*Wouldst read thy self, and read thou knowst not what
And yet know whether thou art blest, or not,
By reading the same Lines? O then come hither,
And lay my Book, thy Head & Heart together.*

JOHN BUNYAN.

THE Pilgrims Progress: In the Similitude of a D R E A M

AS I walk'd through the Wilderness of this World,
I lighted on a certain place, where was a *Denn: The * Gaol.
And I laid me down in *that* place to sleep: And
as I slept I dreamed a Dream. I dreamed, and behold
*I saw a Man *cloathed with Rags, standing in a certain* * Isa. 64. 6.
place, with his face from his own House, a Book in his Luke 14. 33.
hand, and a great burden upon his Back. I lookéd, and Psal. 38. 4.
saw him open the Book, and read therein; and as he Hab. 2. 2.
read, he wept and trembled: and not being able longer Acts 16. 31.
to contain, he brake out with a lamentable cry; saying,
**What shall I do?* * His Out-cry

In this plight therefore he went home, and refrained
himself as long as he could, that his Wife and Children
should not perceive his distress; but he could not be
silent long, because that his trouble increased: where-
fore at length he brake his mind to his Wife and Chil-
dren; and thus he began to talk to them, *O my dear*
Wife, saith he, and you the Children of my bowels, I your
dear friend am in my self undone, by reason of a burden
that lieth hard upon me: moreover, I am for certain in-
formed, that this our City will be burned with fire from
Heaven, in which fearful overthrow, both my self, with
thee, my Wife, and you my sweet babes, shall miserably
come to ruine; except (the which, yet I see not) some way of

* *As to head ornaments, see note C* 2 marg. The Gaol add. 3:
The Goal 4 etc. 3 that rom. 1, 2, 7 11 marg. His Out-cry
add. 3 Acts 2. 27 <37> add. 4, om. 7 12 In this plight . . . to
be saved? (p. 10, l. 25) add. 2 restrained 2 18 said 2, 94 etc.
21 marg. *This World* add. 94 24 marg. He knows no way of escape
as yet add. 4, om. 7

escape can be found, whereby we may be delivered. At this his Relations they were sore amazed; not for that they believed, that what he said to them was true, but because they thought, that some frenzy distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all hast they got him to bed; but the night was as troublesome to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; and he told them worse and worse. He also set to talking to them again, but they began to be hardened *They also thought to drive away his distemper by harsh and surly carriages to him: Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for, and pity them; and also to condole his own misery: he would also walk solitarily in the Fields, sometimes reading, and sometimes praying; and thus for some dayes he spent his time. 10 20

* Carnal
Physick for
a Sick Soul.

Now, I saw upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved?*

I saw also that he looked *this* way, and *that* way, as if he would run; yet he stood still, because, (as I perceived) he could not tell which way to go. I looked then, and saw a man named *Evangelist*, coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive by the Book in my hand, that I am condemned to die, and *after that, to come to judgment; 30

* Heb, 9. 27.

1-2 At this his Relations were 2: At this, His Relations they were 4, 5: At this, His Relations were 6, 8 *etc.*: At this his Revelations they were 7 3 said] had said 9⁴ *etc.* 10 and *om.* 5, 6, 8 *etc.* 11 worse ^{1,2} *ital.* 10, 11 12 *marg.* Carnal . . . Soul *add.* 3 18 solitary 8, 9³ 24-5 Acts 16. 30, 31 *add.* 4, *om.* 7 26 *this* rom. 1, 2 *that* rom. 1, 2, 9⁴, 10 27-8 *brackets add.* 2 perceived 7 30 *doest* 2

and I find that I am not †willing to do the first, nor † Job <1>6.
*able to do the second. 21, 22.
* Ezek. 22. 14.

Then saith *Evangelist*, Why not willing to die? since this life is attended with so many evils? The Man answered, because I fear that this burden that is upon my back, will sink me lower than the Grave; and I shall fall into **Tophet*. And Sir, if I be not fit to go to Prison, * Isa. 30. 33.
I am not fit to go to Judgment, and from thence to Execution; and the thoughts of these things make
to me cry.

Then saith *Evangelist*, If this be thy condition, why standest thou still? He answered, because I know not whither to go, Then he gave him a **Parchment-Roll*, * Conviction of
and there was written within, †*Fly from the wrath to the necessity of flying.*
come. † Mat. 3. 7.

The Man therefore read it, and looking upon *Evangelist* very carefully; said Whither must I fly? Then said *Evangelist*, pointing with his finger over a very wide field, Do you see yonde<r> **Wicket-gate*? The Man said, No. Then said the other, Do you see yonder †shining light? He said, I think I do. Then said *Evangelist*, Keep that light in your eye, and go up directly thereto, †so shalt thou see the Gate; at which when thou knockest, it shall be told thee what thou shalt do. * Mat. 7.
Psalm 119.
105.
2 Pet. 1. <1>9.
† Christ, and the way to him cannot be found without the Word,

So I saw in my Dream, that the Man began to run; now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return: *but the Man put his fingers in his ears, and ran on, crying, Life, Life, Eternal Life: so he looked not behind him, †but fled towards the middle of the Plain. * Luke 14. 26.
† Gen. 19.
<1>7.

The Neighbors also came out to *see him run, and as he ran, some mocked, others threatned, and some * They that fly from the wrath to come, are a Gazing-stock to the World.
Jer. <20. 10>

I Job 26. 21, 22 || 1-11 2 Ezek. 22. 14] Exod. 22. 14 || 11
3 said 1, 2, 94 etc. to die] to do dye 93 6 then 1 7 fit
(I am sure) to 1 II said 1, 2, 93, 10, 11 13 marg. Con-
viction . . . flying add. 2 19 yonde 3 marg. 2 Pet. 1. <1>9]
2 Pet. 1. 29 || 1-10: 2 Pet. 2. 29 || 11 28 Luke 14. 26]
Luke 14. 16 || 1, 4, 5, 6, 8 etc. 30 Gen. 19. <1>7] Gen. 19. 27 ||
2, 3, 7 33 Jer. 2. 010 || 3

cried after him to return: And among those that did so, there were two that were resolved to fetch him back by force. *The name of the one was *Obstinate*, and the name of the other *Pliable*. Now by this time the Man was got a good distance from them; but however they were resolved to pursue him; which they did, and in a little time they overtook him. Then saith the Man, Neighbors, *Wherefore are you come?* They said, to perswade you to go back with us; but he said, that can by no means be: You dwell, (said he,) in the City of *Destruction*, (the place also where I was born) I see it to be so; and dying there, sooner or later, you will sink lower than the Grave, into a place that burns with Fire and Brimstone: be content good Neighbors, and go along with me.

* *Obstinate.*

* *What, said Obstinate, and leave our Friends, and our Comforts behind us!*

* *Christian.*

* 2 Cor. 4. 18,

*Yes, said *Christian*, (for that was his name) because, that *all, which you shall forsake*, is not *worthy to be compared with a *little* of that that I am seeking to enjoy, and if you will go along with me, *and hold it*, you shall fare as I my self; for there where I go is *enough, and to spare; Come away, and prove my words.

* Luke 15.

Obst. *What are the things you seek, since you leave all the world to find them?*

† 1 Pet. 1. 4.

Chr. I seek an †*Inheritance, incorruptible, undefiled, and that fadeth not away*; and it is laid up in Heaven,

* Heb. 11. 16.

*and safe there, to be bestowed at the time appointed, on them that diligently seek it. Read it so, if you will, in my Book.

Obst. *Tush, said <Obstinate>, away with your Book; will you go back with us, or no?*

1 And] Now 1 3 marg. Obstinate . . . him add. 3 7 a add. 2
10 brackets add. 3 13 then 1, 9³ 16-17 *What . . . us!* rom. exc.
Obstinate 9⁴ etc. 19 that ital. 2 all rom. 1 which . . .
forsake add. 3 20 little rom. 1 21 and hold it add. 2, but in rom.
22 Luke 15] Luke 15. 17 || 4, 5, 6, 8 etc. 24-5 Obst. . . them? rom.
exc. Obst. and all 9⁴ etc. 24 all ital. 1, 2 26 1 Pet. 1. 4] Pet.
1. 4 6, 8-10 28 safe] fast 1 29-30 Read . . . Book add. 2 31
Obstinate 3 said Obstinate 4, 5, 6, 8 etc.

* Obstinate
and Pliable
follow him.

Chr. No, not I, saith the other; because I have laid my hand to the †Plow.

† Luke 9. 62.

Obst. Come then, Neighbor Pliable, let us turn again, and go home without him; there is a <company> of these Craz'd-headed Coxcombs, that when they take a fancy by the end, are wiser in their own eyes then seven men that <c>an render a reason.

Pli. Then said Pliable, don't revile; if what the good Christian says, is true, the things he looks after are better then ours; my heart inclines to go with my Neighbour.

Obst. VVhat! more fools still? be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? go back, go back, and be wise.

Chr. *Come with thy Neighbor Pliable, there are such things to be had which I spoke of, and many more Glories besides; if you believe not me, read here in this Book; and for the truth of what is exprest therein, behold, all is confirmed by the †Blood of him that made it.

* Christian and Obstinate pull for Pliable's Soul.

Pli. *Well Neighbor Obstinate (saith Pliable) I begin to come to a point, I intend to go along with this good man, and to cast in my lot with him: But my good Companion, do you know the way to this desired place?

* Pliable consented to go with Christian.

Chr. I am directed by a man whose name is Evangelist, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

Pli. Come then good Neighbor, let us be going, then they went both together.

Obst. And I will go back to my place said Obstinate: I will be no Companion of such mis-led fantastical Fellows.

I said 1, 2, 9^a etc. 4 company 3 6 than 2, 7 etc. 7 ean 3
 10 than 2, 7 etc. 12 and om. 5, 6, 8 etc. 13 whether 5, 6
 15 marg. Christian . . . Soul add. 2 Come with me Neighbour
 Pliable 1, 2: Nay, but do thou come with thy Neighbour Pliable
 4, 5, 6: Nay, but do thou come with thy Neighbour, Pliable 8 etc.
 19 Heb. 13. 20, 21 || 1, 2: Heb. 9. 17, 18, 19, 20, 21 || 4, 5, 6, 8
 etc.; om. 3, 7 20-2 marg. Pliable . . . Christian add. 3 marg.
 consented 7: contented 4, 5, 6, 8 etc. 20 said 1, 2 26 instruction
 1, 2 29 marg. Obstinate goes railing back add. 4, om. 7

* Talk between
Christian and
Pliable.

Now I saw in my Dream, that when *Ob<sti>nate* was gone back, *Christian* and *Pliable* went *talking over the Plain; and thus they began their discourse.

Chr. Come Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; had even *Obstinate* himself, but felt what I have felt of the powers, and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pliable. Come Neighbor *Christian*, since there is none but us two here, tell me now further, what the things are: 10 and how to be enjoyed, whither we are going.

Chr. I can better conceive of them with my mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pli. And do you think that the words of your Book, are certainly true?

† Tit. 1. 2.

Chr. Yes verily, for it was made by him that †can not lie.

<Pli.> Well said; what things are they?

Isa. <45>. 17.
John 10. 27,
28, 29.

Chr. There is an *endless Kingdom to be inhabited, 20 and everlasting life to be given us; that we may inhabit that Kingdom for ever.

Pli. Well said, and what else?

† 2 Tim. 4. 8.
Rev. <3>. 4.
Matth. 13.

Chr. There are Crowns of Glory to be given us; †and Garments that will make us shine like the Sun in the Firmament of Heaven.

Pli. This is excellent; and what else?

* Isa. <2>5. 8.
Rev. 7. 16, 17
Chap. 21. 4.

Chr. There shall be no more crying, *nor sorrow; for he that is owner of the place, will wipe all tears from our eyes. 3

Pli. And what company shall we have there?

* Isa. 6. 2.
1 Thess. 4.
16, 17.

Chr. There we shall be with *Seraphims*, *and *Cherubins*, Creatures that will dazle your eyes to look on

1 *Obistnate* 3 5 you] your 1 me; and had 1 8 back]
bag 2 12 marg. Gods things unspeakable add. 94 13 then 1 spake
5, 6 15 Books 6 19 Plain. 2, 3, 4, 7: Pli. 1 20 Isa. 45. 17 || 11:
Isa. 4. 5, 17 || 1-10 25 Rev. 3. 4 || 1: Re. 3. 4 || 2: Rev. 23. 4 || 3-11
27 excellent] very pleasant 4, 5, 6, 8 etc. 28 Isa. 25. 8 || 1, 2: Isa.
15. 8 || 3-11 29 places 1 32-3 *Cherubims* 5, 6, 8, 94 etc.

them: There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving, and holy; every one walking in the sight of God; and standing in his presence with acceptance for ever: In a word, there, there we shall see the †Elders with their Golden Crowns: There we shall see the Holy *Virgins with their Golden Harps. There we shall see †Men that by the Word were cut in pieces, burnt in flames, eaten of Beasts, drowned in the Seas, for the love that they bear to the Lord of the place; all well, and cloathed with *immortality, as with a Garment.

Rev. <5. 11>.

† Rev. 4. 4.

* Chap. 14.

<1, 2>, 3, 4, 5.

† John 12. 25.

* 2 Cor. 5.

2, 3, 5.

Pli. *The hearing of this is enough to ravish ones heart; but are these things to be enjoyed? how shall we get to be sharers hereof?*

Chr. The Lord, the Governor of the Country, hath recorded *that* †in this Book: the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

† Isa. 55. 12.

John 7. 37.

Chap. 6. 37.

Rev. 21. 6.

Chap. 22. 17.

Pli. *Well, my good Companion, glad am I to hear of these things: Come on, let us mend our pace.*

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my Dream, that just as they had ended this talk, they drew near to a very *Miry Slough* that was in the midst of the Plain, and they being heedless, did both fall sud<d>enly into the bog. The name of the Slough was *Dispond*. Here therefore they wallowed for a time, being grievously bedaubed with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the Mire.

Pli. *Then said Pliable, Ah, Neighbor Christian, where are you now?*

I Rev. 5. 11 || 11: Rev. 7. 17 || 1: Rev. 7. 57 || 2-5, 7: Rev. 5. 57 || 6, 8-10 5-6 there, there we] there we 1, 6, 8 etc. 6 Rev. 44 || 4, 5: Rev. 45 || 6, 8-94: Rev. 4. 5 || 10, 11 7 Ch. 14. 1, 2, 3, 4, 5 || 11: Ch. 14. 12, 3, 4, 5 || 1-10 9 Word] World 1, 2, 7, 11 10 drowned 1 15 thereof 5, 6, 8 etc. 22 so om. 93 23 on] upon 1, 2 25 marg. *The Slough of Despond* add. 4: om. 7 27 suddenly 3, 7 29 the om. 11

Chr. Truly, said *Christian*, I do not know.

Pli. At that *Pliable* began to be offended; and angerly, said to his fellow, *Is this the happiness you have told me all this while of? if we have such ill speed at our first setting out, What may we expect, 'twixt this and our journeys end? *May I get out again with my life, you shall possess the brave Country alone for me.* And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own house: So away he went, and *Christian* saw him 10 no more.

* It is not enough to be pliable.

<W>herefore *Christian* was left to <tumble> in the Slough of *Dispond* alone; but still he endeavoured to struggle to that side of the Slough, that was still further *from his own House, and next to the Wicket-gate; the which he did, but could not get out, because of the burden that was upon his back: But I beheld in my Dream, that a Man came to him, whose name was *Help*, and asked him, *What he did there?*

* Christian in trouble, seeks still to get farther from his own House.

Chr. Sir, said C<h>ristian, I was bid go this wa<y>, by 20 a Man called *Evangelist*, who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

† The Promises.

Help. But why did not you look for †the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

* Help lifts him out
* Psal. 40. 2.

Help. Then, said he, *Give me thy hand; so he gave him his hand, and *he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that pluckt him out, and said; 30 Sir, Wherefore, since over this place is the way from the City of *Destruction*, to yonder Gate, is it, that *this* Plat is not mended, that poor Travellers might go thither with more security? And he said unto me, this *Miry slow*, is such a place as cannot be mended: It is

12 wherefore 3 tumbled 3, 4, 7 14 still om. 9⁴ etc. 15 and om. 5, 6, 8, 9³ marg. further 1 20 Caristian 3 bid go] directed 1 was 3 24 did you not 1, 6 27 Then, said he, add. 2 27-8 so ... hand rom. 1 marg. Help ... out add. 3: Help ... up 9³

the descent whither the *scum and filth that attends conviction for sin doth continually run, and therefore is it called the *Slough of Dispond*: for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

* *What makes the Slough of Dispond.*

It is not the †pleasure of the King that this place should remain so bad; his Laborers also, have by the direction of his Majesties Surveyors, been for above this sixteen hundred years, imployed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, *Here* hath been swallowed up, at least, twenty thousand Cart loads; yea millions of wholesome Instructions, that have at all seasons been brought from all places of the Kings Dominions; (and they that can tell, say, they are the best materials to make good ground of the place,) If so be it might have been mended, but it is the *Slough of Dispond* still; and so will be, when they have done what they can.

† Isa. 35. 3, 4,

True, there are by the direction of the Law-giver, certain good and substantial *steps, placed even through the very midst of this *Slough*; but at such time as this place doth much spue out its filth, as it doth against change of Weather, these steps are hardly seen; or if they be, men through the dizziness of their Heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there; but the ground is †good when they are once got in at the Gate.

* *The Promises of forgiveness and acceptance to life by Faith in Christ.*

† 1 Sam. 12.

Now I saw in my Dream, that by this time **Pliable* was got home to his House again. †So his Neighbors

I marg. *What . . . Dispond* add. 2 2 for] or 8, 93, 94 3 is
it] it is 6, 8, 93; it was 94 etc. 11 directions 94 etc. 12 these
93 hundreds 11 this patch *ital.* 94 etc. 14 saith 1
32 saw] say 93 marg. *Pliable . . . Neighbors* add. 2: *Pliable*
is got home, and is visited by his Neighbours 5, 6, 8 etc.: *Pliable got home*
is visited by his Neighbours 4 33 again *om.* 94 etc. marg.
His . . . return add. 3

23.

* *Pliable got home, and is visited of his Neighbors.*

† *His entertainment by them at his return.*

came to visit him; and some of them called him wise Man for coming back; and some called him Fool for hazarding himself with *Christian*; others again did mock at his Cowardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

Now as *Christian* was walking solitar(i)ly by himself, he espied one afar off, come crossing over the field *to meet him; and their hap was to meet *just as they were crossing the way of each other*. The Gentleman's name was, Mr. *Worldly-Wiseman*, he dwelt in the Town of *Carnal-Policy*, a very great Town, and also hard by, from whence *Christian* came. This man then meeting with *Christian*, and having some inkling of him, for *Christians* setting forth from the City of *Destruction*, was much noised abroad, not only in the Town where he dwelt, but also it began to be the *Town-talk* in some other places. Master *Worldly-Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like; began thus to enter into some talk with *Christian*.

World. *How now, good fellow, whither away after this burdened manner?*

Chr. A burdened manner indeed, as ever, I think, poor creature had. And whereas you ask me, *Whither away*, I tell you, Sir, I am going to yonder Wicket-gate

*Mr. Worldly-Wiseman meets with *Christian*.

Talk betwixt Mr. Worldly-Wiseman, and *Christian*.

1-2 wise Man *ital.* 4, 5, 6, 8 *etc.* 2 Fool *ital.* 4, 5, 6, 8 *etc.*
 4 mock *ital.* 4, 5, 6, 8, 9³ Cowardliness *ital.* 4, 5, 6, 8 *etc.*
 4-6 Surely . . . difficulties *ital.* 4, 5, 6, 8 *etc.* 8 tales 7 11
 Now as *Christian* . . . Mr. *Worldly-Wiseman's* counsel (p. 26, l. 32)
 add. 2 solitary 2: solitarly 3: solitarary 9³ 13-14 *just* . . .
 other rom. 2 marg. Mr. om. 4, 5, 6, 8 *etc.* 14 was 5, 6 14-15
 The Gentleman's name that met him was 4, 5, 6, 8 *etc.* 17, 18
Christian *ital.* 4, 5, 6, 8 *etc.* 18-22 for . . . places] (for . . . places)
 4, 5, 6, 8 *etc.* 19 *Christian's* *ital.* 4, 5, 6, 8 *etc.* 26 marg. . .
 between . . . 6, 8 *etc.*

before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

Worl. *Hast thou a Wife and Children?*

Chr. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks, I am as *if I had none.

* 1 Cor. 7. 29.

Worl. *Wilt thou hearken to me, if I give thee counsel?*

Chr. If it be good, I will; for I stand in need of good counsel.

Worl. **I would advise thee then, that thou with all speed get thy self rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.*

*Mr. Worldly-Wiseman, Counsel to <Christian>

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there a man in our Country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my bur<d>en.

Worl. *Who bid thee go this way to be rid of thy burden?*

Chr. A man that appeared to me to be a very great and honourable person; his name, as I remember is *Evangelist*.

Worl. **I beshrow him for his counsel; there is not a more dangerous and troublesome way in the world, then is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel: Thou haste met with something (as I perceive) already; for I see the dirt of the Slough of Dispond is upon the<e>; but that Slough is the beginning of the sorrows that do attend those that go on in that way: hear me, I am older than thou! thou art like to meet him in the way which thou goest, Wearisomness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness; and in a word, death, and what not?*

*Mr. Worldly-Wiseman
Condemned
Evangelists
Counsel.

6 as . . . none ital. 4, 5, 6, 8 etc. I Cor. 7. 29 om. 10, 11
10 marg. Mr. . . . Christiant add. 3: Worldly-Wiseman's counsel to
Christian 4, 5, 6, 8 etc. 16 a] any 4, 5, 6, 8 etc. 18 burben 3
19 thee] you 4, 5, 6, 8 etc. thy] your 10, 11 23 marg.
Mr. . . . Counsel add. 3: M. . . . Counsel 4, 5, 6, 8, 9, 9^a beshrew 5,
6, 8 etc. 24 than 2, 4, 5, 7 etc. 28 the 3, 7 Slough rom.
5 etc. 31 him] with 2, 5, 6, 8 etc.

These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger.

The frame of the heart of young Christians.

Chr. Why, Sir, this burden upon my back, is more terrible to me than are all these things which you have mentioned: *nay, methinkes I care not what I meet with in the way, so be I can also meet with deliverance from my burden.

Worl. *How camest thou by the burden at first?*

Chr. By reading this Book in my hand.

10

* Worldly-Wiseman does not like that Men should be Serious in reading the Bible.

Worl. **I thought so; and it is happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall (<i>into thy distractions; which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.*

Chr. I know what I would obtain: it is ease for my heavy burden.

Worl. *But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.*

Chr. Pray Sir open this secret to me.

* Whether Mr. Worldly prefers Morality before the Straight Gate.

Worl. **Why in yonder Village, (the Village is named Morality) there dwells a Gentleman, whose name is Legality, a very judicious man (and a man of a very good name) that hath skill to help men off with such burdens as thine are, from their shoulders: yea, to my knowledge he hath done a great deal of good this way: Ai, and besides,*

2 why om. 6, 8 etc. a om. 93 4 marg. *The frame of the heart of a young Christian* 6, 8 etc. 7 so be] if so be 4, 5, 6, 8 etc.

8 the] thy 2 11 marg. *Worldly-Wiseman . . . Bible add. 3: . . . man . . . 5, 6, 8 etc. 11-12 as to other] as unto other* 93 13 unto 3: unto 4-6, 8, 93: into 2, 7, 94 etc. 19-25 *But . . . content* rom. 94 26 Sir, pray open 4, 5, 6, 8, 93, 94: Sir, I pray open 10, 11 27 marg. *Whether . . . Gate add. 3: Whether M. Worldly . . . 4, 6, 8, 94, 10: Whether M. Worldly . . . Mortality . . . 5 28 Mortality 5*

he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his Son, whose name is Civility, that can do it (to speak on) as well as the old Gentleman himself: There, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and Children to thee to this Village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure there thou shalt live by honest neighbors, in credit and good fashion.

*Now was Christian somewhat at a stand, but presently he concluded; if this be true which this Gentleman hath said, my wisest course is to take his advice, and with that he thus farther spoke.

* Christian
Snared by
Mr. Worldly
Wisemans
Word.

Chr. Sir, which is my way to this honest man's house?

Worl. Do you see yonder *high hill?

* Mount Sinai.

Chr. Yes, very well.

Worl. By that Hill you must go, and the first house you come at, is his.

So Christian turned out of his way to go to Mr. Legality's house for help: but behold, when he was got, now, hard by the Hill, it seemed so high, and also, that side of it that was next the way side, did hang so much over, that Christian was *affraid to venture further, lest the Hill should fall on his head: wherefore there he stood still, and wotted not what to do. Also his burden, now, seemed heavier to him, than while he was in his way. There came also †flashes of fire out of the Hill, that made *Christian afraid that he should be burned: here therefore he swet, and did quake for

* Christian
afraid that
Mount Sinai
would fall on
his head.

† Exod. 19. 18.

* Ver. 16.

6 Gentlemen 3 16 marg. Christian... Word add. 3 17 concluden 4
22 marg. Mount Sinai add. 2: om. 7 27 Legality's 2, 3: Legalitie's 7
30 Christian ital. 5 etc. 32 wot 2 35 Hill ital. 5, 6, 8, 93

† Heb. 12.
<2>1.

* Evangelist
findeth Chris-
tian under
Mount Sinai
and looketh
severely upon
him.

† Evangelist
reasons afresh
with Christian.

†fear. And now he began to be sorry that he had taken Mr. *Worldly-Wisemans* counsel; and with that he saw **Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer, and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance: and thus began to reason with *Christian*.

Evan. †What doest thou here? said he<:> at which words *Christian* knew not what to answer: wherefore, at present he stood speechless before him. Then said *Evangelist* farther, *Art not thou the man that I found crying, without the walls of the City of Destruction?*

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the little *Wicket-gate*?

Chr. Yes, dear Sir said *Christian*.

Evan. How is it then that thou art so quickly turned aside, for thou art now out of the way?

Chr. I met with a Gentleman, so soon as I had got over the *Slough of Dispond*, who perswaded me, that I might in the *Village* before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that Gentleman to you?

Chr. Why, he asked me whither I was going, and I told him.

Evan. And what said he then?

Chr. He asked me if I had a Family, and I told him: but, said I, I am so loden with the burden that is on my back, that I cannot take pleasure in them as formerly.

I Heb. 12. 11 || 1-11 8 marg. Evangelist reasons refresh with Christian 11 dost 7 etc. said he? 3 8-9 here Christian? said he 4, 5, 6, 8 etc. 13 Chr. Yes, dear Sir, I am the man, said Christian 4 13-15 Chr. Yes, ... *Wicket-gate*? om. 5 13-16 Chr. Yes, ... said Christian om. 6, 8 etc. 17 Evan. om. 9^a etc. (On the omission of lines 13-16, see note D) 25 to² om. 6

Evan. *And what said he then?*

Chr. He bid me with speed get rid of my burden, and I told him 'twas ease that I sought: And said I, I am therefore going to yonder *Gate* to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties, as the way, Sir, that you set me: which way, said he, will direct you to a Gentleman's house that hath skill to take off these burdens: So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are, I stopped for fear, (as I said) of danger: but I now know not what to do.

Evan. *Then (said Evangelist) stand still a little, that I may shew thee the words of God.* So he stood trembling. *Then (said Evangelist) *See that ye refuse not him that* * Heb. 12. 25. *speakeeth; for if they escaped not who refused him that spake on Earth, *much more shall not we escape, if we turn away* * Evangelist Convinces Christian of his Error. * Chap. 10. 38. *from him that speaketh from Heaven. He said moreover, *Now the just shall live by faith; but if any man draws back, my soul shall have no pleasure in him. He also did thus apply them, Thou art the man that art running into this misery, thou hast began to reject the counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.*

Then *Christian* fell down at his foot as dead, crying, *Wo is me, for I am undone: at the sight of which Evangelist caught him by the right hand, saying, all* Matth. 12. Mark 3. *manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing; then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.*

Then *Evangelist* proceeded, saying, *Give more earnest*

8 set me] set me in 94 etc. 10 that ital. 94 etc. 11 this ital. 94 etc. 17 Heb. 12. 22 || 4, 5, 6, 8 etc. 19 marg. Evang. . . . Error add. 3 20 He said moreover rom. 6, 8 etc. 22-3 He also . . . them rom. 6, 8 etc. 24 hast begun 6, 8, 93, 10, 11 26 thy] my 4 29 Matth. 12, Mark 3 om. 5, 6, 8 etc.

heed to the things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who 'twas also to whom he sent thee. *The man that met thee, is one *Worldly-Wiseman*, and rightly is he so called; partly, *because he favoureth only the Doctrine of this World (therefore he always goes to the Town of *Mortality* to Church) and partly †because he loveth that Doctrine best, for it saveth him from the Cross; and because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. *Now there are three things in 10 this mans counsel that thou must utterly abhor.

1. His turning thee out of the way.

2. His labouring to render the Cross odious to thee.

3. And his setting thy feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the counsel of God, for the sake of the counsel of a *Worldly-Wiseman*. The Lord says, **Strive* 20 *to enter in at the strait gate*, the gate to which I send thee; †*for strait is the gate that leadeth unto life, and few there be that find it.* From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thy self for hearkning to him.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to **prefer it* 30 *before the treasures in Egypt*: besides the King of Glory hath told thee, †that he that will save his life, shall lose it: and **he that comes after him, and hates not his father and mother, and wife, and children, and brethren, and*

2 'twas] it 'twas 4: it was 5, 6, 8 etc. marg. Mr. Worldly-Wiseman ... Evangelist add. 3 6 *Morality* 6, 8 etc. 7 Gol. 6. 12 || 2: Col. 6. 13 || 93: Col. 6. 12 || 3-8, 94 etc. (see note E) 8 him from] him best from 5, 6, 8 etc. 9 prevent] pervert 4, 5, 6, 8 etc. 10 marg. Evang. ... Wiseman add. 3 21 in at] into 4, 5, 6, 8, 93 sent 2 32 Luke 14. 26 || 2: Luke 14. 16 || 3 etc.

* Mr. Worldly-Wiseman described by Evangelist.
* 1 John 4. 5.

† <Gal.> 6. 12.

* Evangelist discovers the deceit of Mr. Worldly-Wiseman.

* Luke 13. 24.

† Mat. 7. 13, 14.

* Heb. 11. 25, 26.

† Mark 8. 34. John 13. 25. Mat. 10. 39.
* Luke 14. <2>6.

sisters; yea, and his own life also, he cannot be my Disciple. I say therefore, for a man to labour to perswade thee, that that shall be thy death, without which the truth hath said, thou canst not have eternal life. This Doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name *Legality*, is the Son of the *Bond woman which now is, and is in bondage with her children, and is in a mystery this *Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him, no, nor ever is like to be: ye cannot be justified by the works of the Law; for by the deeds of the Law no man living can be rid of his burden: therefore Mr. *Worldly-Wiseman* is an alien, and Mr. *Legality* a cheat: and for his Son *Civility*, notwithstanding his simpering looks, he is but an hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of this sottish men, but a designe to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor Christian stood, that made the hair of his flesh stand. The words were thus pronounced, *As many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that*

* Gal. 4. 21,
22, 23, 24,
25, 26, 27.
* The Bond-
Woman.

<Gal.> 3. 10.

2 a om. 4, 5, 6, 8 etc. 14 marg. The Bond-Woman add. 3
18 by] to 4, 5, 6, 8 etc 22 Mr. *Legality* is a cheat 4, 5, 6, 8 etc.
23 Son] own 2 simpering ital. 94 etc. 26 this sottish man
2: these sottish men 5 etc. 32 his] the 4 stand up 4, 5, 6, 8 etc.
33 Gal. 3. 10 || 6 etc.: Solom. 3. 10 || 2, 3: Solom. 3. 1 || 4, 5

continueth not in all things which are written in the Book of the Law to do them.

Now *Christian* looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with Mr. *Worldly-Wiseman*, still calling himself a thousand fools for hearkning to his counsel: he also was greatly ashamed to think that this Gentleman's arguments, flowing only from the flesh, should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows.

* *Christian*
Enquired if
he may yet be
Happy.

Chr. *Sir, what think you? is there hopes? may I now go back and go up to the *Wicket gate*, shall I not be abandoned for this, and sent back from thence ashamed. I am sorry I have hearkened to this man's counsel, but may my sin be forgiven.

* *Evangelist*
comforts him.

Evang. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken thy way that is good, to tread in forbidden paths: *yet will the man at the Gate receive thee, for ²⁰ he has *good will* for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way when his wrath is *kindled but a little. Then did *Christian* address himself to go back, *and *Evangelist*, after he had kist him, gave him one smile, and bid him God speed; so he went on with hast, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got ³⁰ into the way which he left to follow Mr. *Worldly-Wiseman*'s counsel: so in process of time *Christian* got up to the Gate. Now over the Gate there was written,

3	<i>Christian</i>	rom. 11	9	that]	the 5, 6, 8 etc.	as
	to cause him	add. 3	12	marg.	<i>Christian</i> . . . <i>Happy</i>	add. 3
16	sins 6, 8 etc.		19	thy]	the 2, 8 etc.	
	<i>good will</i>	rom. 2	23	Psal. 2 last	add. 3	25
	kept 2		27	man ² om.	94 etc.	32
	this time 1			<i>Christian</i> was got	1	
				20 at]	of 2	21
				25	kist]	
				32	so in process of time]	By

*Knock and it shall be opened unto you. *He knocked * Mat. 7. 8.*
therefore more than once or twice, saying,

*May I now enter here? will he within
Open to sorry me, though I have been
An undeserving Rebel? then shall I
Not fail to sing his lasting praise on high.*

At last there came a grave person to the Gate, named *Good-will*, who asked, *Who was there? and whence he came? and what he would have?*

Chr. Here is a poor burdened sinner, I come from the City of *Destruction*, but am going to Mount *Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

Good-Will. *I am *willing* with all my heart, said he; and with that he opened the Gate. * The Gate.
will be opened
to broken-
hearted sinners.

So when *Christian* was s<t>epping in, the other gave him a pull: Then said *Christian*, what means that? The other told him, a little distance from this Gate, there is erected a strong Castle, of which †*Belzebub* is the Captain: from thence both he, and them that are with him, shoot arrows at those that come up to this Gate; if happily they may die before they can enter in. Then, said *Christian*, *I rejoyce and tremble. So when he was got in, the man of the Gate asked him, Who directed him thither? † Satan envies
those that enter
the straight
Gate.

Chr. **Evangelist* bid me come hither and knock, (as I did;) And he said, that you, Sir, would tell me what I must do. * Christian
Entred the Gate
with Joy and
trembling.

Chr. **Evangelist* bid me come hither and knock, (as I did;) And he said, that you, Sir, would tell me what I must do. * Talke be-
tween Good
Will and
Christian.

Good Will. *An open door is set before thee, and no man can shut it.*

Chr. Now I begin to reap the benefits of my hazards.

Good Will. *But how is it that you came alone?*

I unto] to 5, 6, 8 etc. 2 then I saying ital. I 4
been] bin I 16 willing rom. 6, 8 etc. 18 s<t>epping] slepping
3: slipping 7 23 at] are 4 25 marg. Christian ... trembling add. 3
28 marg. Talke ... Christian add. 3: ... Good W. ... 7

Chr. Because none of my Neighbors saw their danger as I saw mine.

Good Will. *Did any of them know of your coming?*

Chr. Yes, my Wife and Children saw me at the first, and called after me to turn again: Also some of my Neighbors stood crying, and calling after me to return; but I put my Fingers in my Ears, and so came on my way.

Good Will. *But did none of them follow you to perswade you to go back?*

Chr. Yes, both *Obstinate*, and *Pliable*: But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little way.

Good Will. *But why did he not come through?*

Chr. We indeed came both together, until we came at the *Slough of Despond*, into the which, we also suddenly fell. And then was my Neighbor *Pliable* discouraged, and would not adventure further. *Wherefore getting out again, on *that side* next to his own house; he told me, I should possess the brave Country alone for him: So he went *his way*, and I came *mine*. He after *Obstinate*, and I to this Gate.

Good Will. Then said *Good Will*, Alas poor man, is the Cœlestial Glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

Chr. Truly, said *Christian*, I have said the truth of *Pliable*, and if I should also say all the truth of my self, it will appear there is *no betterment 'twixt him and my self. 'Tis true, he went back to his own house, but I also turned aside to go in the way of death, being perswaded thereto by the carnal agreement of one Mr. *Worldly Wiseman*.

Good Will. Oh, did he light upon you! what, he

* A man may have Company when he sets out for Heaven, & yet go thither alone.

* Christian accuseth himself before the man at the Gate.

7 mine Ears 1 16 Slow of Despond 1: Slough of Despond
5 etc. 18 farther 94 etc. 25 hazard 11 27 Truly, said
Christian . . . are cast out (p. 29, l. 21) add. 2 28 all add. 3
31 in] into 5, 6, 8 etc. 32 agreement] arguments 2: Argument
94 etc.

would have had you a sought for ease at the hands of Mr. *Legality*; they are both of them a very cheat: but did you take his counsel?

Chr. Yes, as far as I durst, I went to find out Mr. *Legality*, until I thought that the Mountain that stands by his house, would have fallen upon my head: wherefore there I was forced to stop.

Good Will. That Mountain has been the death of many, and will be the death of many more: 'tis well you escaped being by it dasht in pieces.

Chr. Why, truly I do not know what had become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my *dumps*: but 'twas Gods mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain, than thus to stand talking with my Lord: But Oh, what a favour is this to me, that yet I am admitted entrance here.

Good Will. *We make no objections against any, notwithstanding all that they have done before they come hither, **they in no wise are cast out*; and therefore, good *Christian*, come a little way with me, and I will teach thee about the way thou must go. *Look before thee; dost thou see this narrow way? *THAT* is the way thou must go. It was cast up by the Patriarchs, Prophets, Christ, and his Apostles, and it is as straight as a *Rule* can make it: This is the way thou must go.

Chr. But said *Christian*, *is there no turnings nor windings, by which a Stranger †may lose the way?*

Good Will. Yes, there are many ways *BUTT* down upon this; and they are crooked, and wide: But *thus* thou may'st distinguish the right from

* Christian is comforted again.
* John 6. 37.

* Christian directed yet on his way.

† Christian afraid of losing his way.

4 went to] went not to 2 Mr. add. 3 19 marg. Christian
... again add. 3: Christ. comforted again 7 21 John 6. 27
|| 7 (illegible in 94) they ... cast out rom. 2: they in no ways
are cast out 7 and therefore] Well 1 23 marg. Christian
... way add. 3: Christ. ... way 7 24 That 1 26 and¹ add. 2
28 is] are 7 29 loose 1, 5, 6 the] his 10, 11 marg. Christian
... way add. 2: Christ. ... way 7 30 Butt 1

* Mat. 7. 14.

the wrong, *The* right only being *straight and narrow.

* Christian
weary of his
Burden

Then I saw in my Dream, *That *Christian* asked him further, If he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

† There is no
deliverance
from the guilt,
and burden of
sin, but by the
Death and
Blood of Christ.

He told him, As to thy burden, be content to bear it, until thou comest to the *place* of †Deliverance; for there it will fall from thy back it self.

10

Then *Christian* began to gird up his loins, and to address himself to his Journey. So the other told him, that by that he was gon some distance from the Gate, he would come at the house of the *Interpreter*, at whose Door he should knock; and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him God speed.

* Christian
comes to the
House of the
Interpreter.

Then he went on, till he came at the house of the **Interpreter*, where he *knocked* over, and over: at last one came to the dore, and asked *Who was there?*

20

Chr. Sir, here is a Traveller, who was bid by an acquaintance of the Good-man of this House, to call here for my profit: I would therefore speak with the Master of the House: so he called for the Master of the House; who after a little time came to *Christian*, and asked him what he would have?

Chr. Sir, said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the Man that stands at the Gate at the head of this way; that if I called here, 30 you would shew me excellent things, such as would be an help to me in my Journey.

* He is enter-
tained.

Inter. Then said the *Interpreter*, *come in, I will shew thee that which will be profitable to thee. So he

I *The right*] *That* 1, 2 Mat. 7. 14 add. 2 3 marg.
Christian . . . *Burden* add. 3: . . . *burthen* . . . 94 etc. 8 thy] the 1
9 *place* rom. 1 of *ital.* 5, 6, 8 etc. 10 back of it self 4, 5, 6,
8 etc. 13 gon] gone 1, 2, 4, 7, 93: got 94 etc. 19 *knocked*
rom. 1 20 door 1, 2, 4, 5, 6, 8 etc.

commanded his man to †light the Candle, and bid † *Illumination.*
Christian follow him; so he had him into a private
 Room, and bid his Man open a door; the which when
 he had done, **Christian* saw the Picture of a very grave * *Christian sees*
 Person hang up against the wall, and this was the *a brave Picture.*
 fashion of it, †*It had eyes lifted up to Heaven, the best of* † *The fashion*
Books in his hand, the Law of Truth was written upon *of the Picture.*
its lips, the World was behind his back; it stood as if it
pleaded with Men, and a Crown of Gold did hang over its
 head.

Chr. Then said Christian, *What means this?*

Inter. The Man whose Picture this is, is one of a
 thousand, he can †beget Children, Travel in birth with † 1 Cor. 4. 15.
 Children, and †Nurse them himself when they are born. † Gal. 4. 19.
 And whereas thou seest †him with his eyes lift up to
 Heaven, the best of Books in his hand, and the Law of
 Truth writ on his Lips: it is to shew thee, that his work
 is to know, and unfold dark things to sinners; even as
 also thou seest †him stand as if he pleaded with Men: † *The meaning*
 And whereas thou seest the World as cast behind him, *of the Picture.*
 and that a Crown hangs over his head; that is, to shew
 thee, that slighting, and despising the things that are
 present, for the love that he hath to his Masters service,
 he is sure in the world that comes next, to have Glory
 for his Reward: Now said the *Interpreter*, I have shewed
 thee *this* Picture first, †because the Man whose Picture † *Why he*
 this is, is the only Man, whom the Lord of the Place *shewed him the*
 whither thou art going, hath authorized, to be thy *Picture first.*
 Guide in all difficult places thou mayest meet with in
 the way: wherefore take good heed to what I have
 shewed thee, and bear well in thy mind what thou hast
 seen; lest in thy Journey, thou meet with some that
 pretend to lead thee right, but their way goes down
 to death.

Then he took him by the hand, and led him into a

4 the] a 1	marg. Christ. . . Picture 7	6 lifted] lift 1
7 his] its 1	8 its] his 7	11 meaneth 4, 5, 6, 8 etc.
add. 2	1 Thess. 2. 7 1, 2 om. 3 etc.	15 his
ways 94, 10		33 thee] the 4

very large *Parlour*, that was full of dust, because never swept; the which, after he had reviewed a little while, the *Interpreter* called for a man to *sweep*: Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked: Then said the *Interpreter* to a *Damsel* that stood by, Bring hither the Water, and sprinkle the Room; the which when she had done, it was swept, and cleansed with pleasure.

Chr. Then said Christian, *What means this?*

10

Int. The *Interpreter* answered; This *Parlor*, is the heart of a Man that was never sanctified by the sweet Grace of the Gospel: The *dust*, is his Original Sin, and inward Corruptions that have defiled the whole Man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel: Now, whereas thou sawest that so soon as the first began to sweep, the dust did so flie about, that the Room by him could not be cleansed but that thou wast almost choaked therewith. This is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, *doth revive, put †strength into, and *increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue.

20

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure: This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the *Damsel* lay the dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the soul made clean, through the faith of it; and consequently *fit for the King of Glory to inhabit.

30

I saw moreover in my Dream, †that the *Interpreter* took him by the hand, and had him into a little Room, where sate two little Children, each one in his Chair.

* Rom. 7. 6.

† 1 Cor. 15.

56.

* Rom. 5. 20.

* John 15. 3.

Ephes. 5. <2>6.

Acts 15. 9.

Rom. 16. 25,

26.

John 15. 13.

† He shewed

him Passion

& Patience.

7 the¹ add. 2: om. 4, 5, 6, 8 etc.

8 the add. 3 it add. 3

16 Gospel 1, 2, 4 etc.

22 Rom. 7. 9 || 11

23 even add. 3

for it] but 1, 2

32 Ephes. 5. 26 || 1: Ephes. 5. 16 || 2-11

The name of the eldest was *Passion*, and the name of the other, *Patience*; *Passion* seemed to be much discontent, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion*? The *Interpreter* answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: †But *Patience* is willing to wait.

Passion will have it now.

† *Patience is for waiting.*

Then I saw that one came to **Passion*, and brought him a Bag of Treasure, and poured it down at his feet; the which he took up, and rejoyced therein, and withal, laughed *Patience* to scorn: But I beheld but a while, and he had †lavished all away, and had nothing left him but Rags.

* *Passion has his desire,*

† *And quickly lavishes all away.*

Chr. Then said *Christian* to the *Interpreter*, **Expound this matter more fully to me.*

* *The matter expounded.*

Int. So he said, These two Lads are Figures; *Passion*, of the Men of *this* World; and *Patience*, of the Men of *that* which is to come: For as here thou seest, *Passion will have all now*, this year; that is to say, in *this* World; So are the Men of this World: they must have all their good things now, they cannot stay till next *Year*; that is, until the *next* World, for their Portion of good. That Proverb, †*A Bird in the hand is worth two in the Bush*, is of more Authority with them, then are all the Divine Testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently left him, nothing but Rags; So will it be with all such men at the end of this world.

* *The Worldly man for a Bird in the hand.*

Chr. Then said *Christian*; Now I see that *Patience* has the best **Wisdom*, and that upon many accounts. 1. Because he stays for the best things. 2 And also because he will have the glory of his, when the other hat(h) nothing but rags.

* *Patience had the best Wisdom.*

I the name add. 3 2-3 discontented 4, 5, 6, 8 etc. marg.
 Passion will have all now I 9 marg. Passion hath his desire 5 etc.
 18 this rom. 5, 6, 8 etc. 19 that rom. 5, 6, 8 etc. 21 this, So
 rom. 5, 6, 8 etc. 23 Year, next rom. 5, 6, 8 etc. 26 than 7 etc.
 34 hath I, 2, 7: hatd 3: had 4-6, 8 etc.

Int. Nay, you may add another; to wit, the glory of the *next* world will never wear out; but *these* are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because he had his good things first, as *Patience* will have to laugh at *Passion*, †because he had his best things *last*; for *first* must give place to *last*, because *last* must have his time to come, but *last* gives place to *nothing*; for there is not another to succeed: he therefore that hath his portion *first*, must needs have a time to spend it, but he that has his portion *last*,¹⁰ must have it lastingly, Therefore it is said of †*Dives*, *In thy life thou receivdest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.*

† Things that are first must give place, but things that are last are lasting.

† Luke 16. *Dives had his good things first.*

Chr. Then I perceive, 'tis not best to covet things that are now, but to wait for things to come.

* 2 Cor. 4. 18. *The first things are but Temporal.*

Int. You say Truth, *For the things that are seen, are Temporal; but the things that are not seen, are Eternal: But though this be so, yet since things present, and our fleshly appetite, are such near Neighbors one to another;²⁰ and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the hand, and led him into a place, where was a Fire burning against a Wall, and one standing by it, always casting much Water upon it to quench it, Yet did the Fire burn higher and hotter.

Then said *Christian*, What means this?³⁰

The *Interpreter* answered, This fire, is the work of Grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the *Devil*: but in that thou seest the fire, notwithstanding, burn higher

2 these rom. 1, 8 etc. 8 nothing rom. 5, 6, 8 etc. 12
 receivdest] hadest, or receivedest 1: receivedest 4, 9^a 17 the Truth 1
 17-18 are Temporal; but the things that are not seen, om. 9^a, 10
 marg. Temporal 3 19 tho 5: tho' 6, 8 etc. 24 continued]
 continually 11 28 it always, casting 1

and hotter, thou shalt also see the reason of that: So he had him about to the back-side of the Wall, where he saw a Man with a Vessel of Oyl in his hand, of the which he did also continually cast, (but secretly) into the Fire. Then said *Christian*, *What means this?* The *Interpreter* answered, This is *Christ*, who continually with the Oyl of his Grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of his people 2 Cor. 12. 9. prove gracious still. And in that thou sawest, that the Man stood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the soul.

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which, *Christian* was greatly delighted; he saw also upon the top thereof, certain persons walking, who were cloathed all in gold. Then said *Christian*, May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door, stood a great company of men, as desirous to go in, but durst not. There also sat a Man, at a little distance from the door, at a Table-side, with a Book, and his Inkhorn before him, to take the Name of him that should enter therein: He saw also that in the doorway, stood many Men in armor to keep it, being resolved to do to the Men that would enter, what hurt and mischief they could. Now was *Christian* somewhat in a maze; at last, when every Man started back for fear of the armed men; *Christian* saw a man, of a very stout countenance, come up to the Man that sate there to write; saying, †*Set down my Name Sir*; the which when he had done, he saw the Man draw his Sword,

4 brackets add. 2	5 Then ital. 10, 11	Then . . . this
separate ¶ 10, 11	said ital. 10, 11	Christian rom. 10, 11
18 walking] walked 1	19-20 Then . . . thither?	separate ¶ 10, 11
28 Man 1, 2	will 7	30 a maze] a muse 1: amaze 4, 5,
6, 8 etc.	33 Set . . . Sir rom. 1	marg. The valiant man add. 2

† Acts 14. 22.

and put an Helmet upon his Head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the Man, not at all discouraged, fell to cutting and hacking most fiercely; so after he had †received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the Palace, saying,

*Come in, Come in;
Eternal Glory thou shalt win.*

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

† Despair like
an Iron Cage.

Now, said *Christian*, let me go hence: Nay stay (said the *Interpreter*) till I have shewed thee a little more, and after that, thou shalt go on thy way. So he took him by the hand again, and led him into a very dark Room, where there sat a Man in an Iron †Cage.

Now the Man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian*, *What means this?* At which the *Interpreter* bid him talk with the Man.

Chr. Then said *Christian* to the Man, *What art thou?* The Man answered, *I am what I was not once.*

Chr. *What wast thou once?*

† Luke 8. 13:

Man. The Man said, I was once a fair †and flourishing Professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the Cœlestial City, and had then even joy at the thoughts that I should get thither.

Chr. *Well, but what art thou now?*

Man. I am now a Man of *Dispair*, and am shut up

5 Acts 14. 21 || 7: Act. 14 || 9³ 6 cuts 6, 8 etc. 9 those]
the Three 1 10 saying add. 2 24 What means this? rom. 1
29 Luke 8. 13 add. 2: Luke 8. 18 || 4, 5, 6, 8 etc. 35 Despair 1:
Despair 2, 4 etc.

in it, as in *this* Iron Cage. I cannot get out; O *now* I cannot.

Chr. *But how camest thou in this condition?*

Man. I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that
 10 I cannot repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a man as this? Ask him, said the *Interpreter*.

Chr. Then said the *Christian*, *Is there no hope but you must be kept in the Iron Cage of Despair?*

Man. No, none at all.

Chr. *Why? The Son of the Blessed is very pitiful,*

Man. I have *Crucified him to my self afresh, I have
 despised †his Person, I have despised his Righteous-
 20 ness, I have counted his Blood an unholy thing, I have
 done despite *to the Spirit of Grace: Therefore I have
 shut my self out of all the Promises; and there now
 remains to me nothing but threatnings, dreadful threat-
 nings, faithful threatnings of certain Judgement and
 fry Indignation, which shall devour me as an Adver-
 sary.

Chr. *For what did you bring your self into this condition?*

Man. For the Lusts, Pleasures, and Profits of this
 World; in the enjoyments of which, I did then promise
 30 my self much delight: but now every one of those things
 also bite me, and gnaw me like a burning worm.

Chr. *But canst thou not now repent and turn?*

Man. God hath denied me repentance; his Word

I it rom. 1, 7 this rom. 1, 7 6 World 10 10 cannot
 rom. 1, 7 13 Nay, said *Christian*, pray Sir, do you add. 1 : om.
 2 etc. 14 Chr.] Inter. 1 the om. 4, 5, 6, 8 etc. *Christian*]
Interpreter 1 hopes 7 15 the] this 1 18 a fresh 1
 24 faithful] fearful 7 24-5 and fry Indignation add. 3: . . . fiery
 . . . 4, 5, 6, 8 etc. 30 now every] now even every 1 32
 Chr.] Inter. 1

* Heb. 6. 6.

† Luke 19. 14.

* Heb. 10.
 28, 29.

gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage: nor can all the men in the world let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

Int. Then said the *Interpreter* to *Christian*, Let this mans misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said *Christian*, this is fearfull; God help me to watch and be sober; and to pray, that I may shun the cause of this mans misery. Sir, is it not time for me to go on my way now?

Int. Tarry till I shall shew thee one thing more, and then you shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one rising out of Bed; and as he put on his Rayment, he shook and trembled. Then said *Christian*, Why doth this man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so doing: So he began, and said, This night as I was in my sleep, I Dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I looked up in my Dream, and saw the Clouds rack at an unusual rate, upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens were on a burning flame. I heard then a voice, saying, *Arise ye Dead, and come to Judgment*; and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains: Then I saw the Man that sate upon the Cloud, open the Book, and bid the World draw near.

4 grapple 1, 2, 4 etc. 11 causes 1, 2 14 you 3 ('y' crossed out in original copy and 'th' inserted in margin in ink): you shall 7: thou shalt 1, 2, 4, 5, 6, 8 etc. 16 rising] a rising 1 24 rackt 7 28 was 1 30 Psal. 5 || 1, 2, 3 (see note F) 31 Dan. 10 || 4, 5, 6, 8, 93: om. 94 etc.

1 Cor. 15.
1 Thess. 4.
Jude 15.
2 Thess. 1. 8.
John 5. 28.
Rev. 20. 11,
12, 13, 14.
Isa. 26. 21.
Mich. 7. 16,
17.
Psal. 5. 1, 2, 3.
Dan. 7. 10.

Yet there was by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud, **Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake*; and with that the bottomless pit opened, just whereabout I stood; out of the mouth of which there came in an abundant manner smoke, and Coals of fire, with hideous noises. It was also said to the same persons **Gather my wheat into the Garner*. And with that I saw many catch'd up* and carried away into the Clouds, but I was left behind. I also sought to hide my self, but I could not; for the Man that sat upon the Cloud, still kept his eye upon me: my sins also came into my mind, and my Conscience did accuse me on every side. Upon this I awaked from my sleep.

Mal. <3>. 2, 3.
Dan. 7, 9, 10.

* <Mat.> 3.
1<2>.
Ch. 13. 30.
Mal. 4. 1.

* Luke 3. 17.
* 1 Thess. <4>.
16, 17.

Rom. 2. 14, 15.

Chr. *But what was it that made you so afraid of this sight?*

Man. Why, I thought that the day of Judgment was come, and that I was not ready for it: but this frightened me most, that the Angels gathered up several, and left me behind; also the pit of Hell opened her mouth just where I stood: my Conscience too afflicted me; and (as I thought,) the Judge had always his eye upon me, shewing indignation in his countenance.

Then said the *Interpreter* to *Christian*, *Hast thou considered all these things?*

Chr. Yes, and they put me in hope and fear.

Int. Well, keep all thi<n>gs so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird

1 fierce] Fiery 1 Mal. 3. 2, 3 || 5, 6, 8 etc.: Maj. 50. 2, 3 add.
2: Mal. 50. 2, 3 || 3, 4: om. 7 Dan. 7. 9, 10 add. 2 2 from om.
10, 11 6 Mat. 3. 12 || 1: Mark 3. 12 || 2: Mark 3. 13 || 3 etc. (no. of
verse in 7 blurred) 10 of smoak 7 11 Luke 3. 17 add. 2 the] my 1
12 1 Thes. 4. 16, 17 || 1: 1 Thes. 7. 16, 17 || 2 etc. 15 sat] set 7
16 into my mind] into mind 1: in my mind 11 19 so afraid 1 25
too afflicted] too within afflicted 1 26 brackets add. 3 31 things 3

up his loins, and to address himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee good *Christian*, to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

*Here I have seen things rare, and profitable?
Things pleasant, dreadful, things to make me stable
In what I have began to take in hand:
Then let me think on them, and understand
Wherefore they shewed me was, and let me be
Thankful, O good Interpreter, to thee.*

* Isa. <2>6. 1.

Now I saw in my Dream, that the high way up which *Christian* was to go, was fenced on either side with a Wall, and that Wall is called **Salvation*. Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his Shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more.

† *When God releases us of our guilt and burden, we are as those that leap for joy.*

Then was *Christian* glad †and lightsome, and said with a merry heart, *He hath given me rest, by his sorrow; and life, by his death*. Then he stood still a while, to look and wonder; for it was very surprizing to him, that the sight of the *Cross* should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the *waters down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with *Peace be to thee*; so the first said to him, **Thy*

* Zech. 12. 10.

* Mark 2. <5>.

8 begun 5, 6, 8, 9³ 10 were 10, 11 12 highway 10, 11
14 is] was 5, 6, 8 etc. Isa. 36. 1 add. 2 19 in¹ om. 7 Dreams 9⁴
31 Zech. 12. 20 || 7 (*This and the following reference in inverse order* 9³)
34 Mark 2. 2 add. 2 *Thy sins be forgiven thee* 10, 11

sins be forgiven. The second stript him of his Rags, and †cloathed him with change of Raiment. The third also set *a mark in his forehead, and gave him a Roll, with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Cœlestial Gate: so they went their way. Then *Christian* gave three leaps for joy, and went on singing.

† Zech. 3. 4.
* Eph. 1. <1>3.

10 Thus far did I come loaden with my sin,
Nor could ought ease the grief that I was in,
Till I came hither: What a place is this!
Must here be the beginning of my bliss!
Must here the burden fall from off my back?
Must here the strings that bound it to me, crack?
Blest Cross! blest Sepulchre! blest rather be
The Man that there was put to shame for me.

*A Christian can
sing tho alone,
when God doth
give him the joy
of his heart.*

I saw then in my Dream that he went on *thus*, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with Fetters upon their heels. The name of the one was *Simple, another Sloth,
20 and the third Presumption.

* Simple, Sloth,
and Presump-
tion.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them. And cried, You are like them that sleep on the top of *a Mast, for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore, and come away; be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like *a roaring
30 Lion, comes by, you will certainly become a prey to his teeth. With that they lookt upon him, and began to reply in this sort: *Simple said, *I see no danger; Sloth*
said, *Yet a little more sleep:* and Presumption said, *Every Fatt must stand upon his own bottom.* And so

* Prov. 23, 24.

* 1 Pet. 5. 8.

1 stript . . . rags *ital.* 4, 5, 6, 8 *etc.* 2 Zech. 3. 4 *add.* 2
3 Eph. 1. 83 *add.* 2: Eph. 1. 8. 13 || 5, 6 (7 *blurred*), 8 *etc.* set
. . . forehead *ital.* 4, 5, 6, 8 *etc.* 7 on] out 1, 2 8 *did I*
come] *I did come* 4, 5, 6, 8 *etc.* 16 *thus rom.* 1 23 Prov. 23.
24 *add.* 2 25-6 be willing also *ital.* 94 *etc.*: . . . *wiling* 5 27 1 Pet.
5. 8 *add.* 2 27-8 a roaring Lion *rom.* 1 32 *bottom, what is the*
answer else that I should give thee? And 1

* There is no
persuasion
will do, if God
openeth not
the eyes.

they lay down to sleep again, and *Christian* went on his way.

Yet was he troubled to think, That men in that danger should so little esteem the kindness of him that so freely offered to help them; both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisie*. So, as I said, they drew up unto him, who thus entered with them into discourse.

* Christian talked with them.

Chr. *Gentlemen, Whence came you, and whither do you go?

Form. and Hip. We were born in the Land of Vain-glory, and are going for praise to Mount Sion.

* John 10. 1.

Chr. Why came you not in at the Gate which standeth at the beginning of the way? Know you not that it is written, *That he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber.

Form. and Hyp. They said, That to go to the Gate for entrance, was by all their Country-men counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the Wall as they had done.

Chr. But will it not be counted a Trespass, against the Lord of the City whither we are bound, thus to violate his revealed will?

* They that come into the way, but not by the door, think that they can say something in vindication of their own Practice.

Form. and Hyp. They told him, *That as for that, he needed not to trouble his head thereabout: for what they did they had custom for; and could produce, (if need were,) Testimony that would witness it, for more than a thousand years.

I they ital. I 7 with om. 5, 6, 8, 93, 94 10 a page I 14 marg. Christian . . . them add. 3 14 whither] wither 7 14-15 do you go] go you 94 etc. 16 are 5, 6, 8, 93 26 over as 1: over it as 2 32 to om. 5, 6, 8 etc. 33-4 brackets add. 3

Chr. *But said Christian, Will your Practice stand a Trial at Law?*

Form. and Hyp. They told him, That Custom, it being of so long a standing, as above a thousand years, would doubtless now be admitted as a thing legal, by an Impartial Judge. And besides, said they, if we get into the way, what's matter which way we get in; if we are in, we are in: thou art but in the way, who, as we perceive, came in at the Gate; and we are also in the way that came tumbling over the wall: Wherein now is thy condition better than ours?

Chr. I walk by the *Rule* of my Master, you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by your selves without his direction, and shall go out by your selves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another; save that these two men told *Christian*, That, as to *Laws* and *Ordinances*, they doubted not, but they should as conscienciously do them as he. Therefore said they, We see not wherein thou differest from us, but by the *Coat* that is on thy back, which was, as we tro, given thee by some of thy Neighbors, to hide the shame of thy nakedness.

Chr. By **Laws* and *Ordinances*, you will not be saved, since you came not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me, for I had nothing but rags before;

1-2 *Will your Practice . . . Trial*] will you . . . Trial 5, 6, 8: will you . . . Tryal 93: will it . . . Trial 94: will it . . . Tryal 10, 11
3 Custom *ital.* 94 *etc.* 6 an] any 1 say 6, 8 *etc.* if] so
be 1 12 Rule rom. 1 25 Coat rom. 1 26 trow 7 28
Gal. 1. 16 || 1-11 29 come 7 30 Coat rom. 1 33 of his
kindness 1, 2

* Christian has
got his Lords
Coat on his
back, and is
comforted there-
with, he is
comforted also
with his Mark,
and his Roll.

and besides, *thus I comfort my self as I go: Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his *Coat* on my back; a *Coat* that he gave me freely in the day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates fixed there in the day that my burden fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed to comfort me by reading, as I go in the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it: all which things I doubt you want; and want them, because you came not in at the Gate.

To these things they gave him no answer, only they looked upon each other, and *laughed*. Then I saw that they went on all, save that *Christian* kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the Roll, that one of the shining ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the Hill **Difficulty*, at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the Gate; one (t)urned to the left hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill, (and the name of the going up the side of the Hill, is called *Difficulty*.) *Christian* now went to the †Spring, and drank thereof to refresh himself, and then began to go up the Hill; saying,

*The Hill, though high, I covet to ascend,
The difficulty will not me offend:*

3, 4 *Coat* rom. 1 9 tell to you 9^a etc. 10 in] on 4, 5,
6, 8 etc. 18 marg. *Christian has talk with himself* add. 9^a
23 the Hill *Difficulty*] an Hill 1 26 rurned 3 29
Difficult 9^a etc. 29-30 now went] went now 10, 11 30
Isa. 49. 10 add. 2 32 *The*] *This* 1

* He comes to
the Hill
Difficulty.

† Isa. 49. 10.

*For I perceive the way to life lies here;
Come, pluck up, Heart; let's neither faint nor fear:
Better, tho difficult, th' right way to go,
Then wrong, though easie, where the end is wo.*

The other two also came to the foot of the Hill. But when they saw that the Hill was steep and high, and that there was two other ways to go; and supposing also that these two ways might meet again, with that up which *Christian* went, on the other side of the Hill:
10 Therefore they were resolved to go in those ways; (now the name of one of those ways was *Danger*, and the name of the other *Destruction*) So *the one took the way which is called *Danger*, which led him into a great Wood; and the other took directly up the way to *Destruction*, which led him into a wide field full of dark Mountains, where he stumbled and fell, and rose no more.

* The danger of turning out of the way.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going,
20 and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the Hill, was a pleasant †*Arbor*, made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell
30 into a slumber, and thence into a fast sleep, which detained him in that place untill it was almost night, and in his sleep his *Roll fell out of his hand. Now as he was sleeping, there came one to him and awaked him, saying †*Go to the Ant, thou sluggard, consider her ways, and be wise:* and with that *Christian* suddenly

† A Ward of grace.

* He that sleeps is a loser.

† Prov. 6. 6.

3 the right 10, 11
93, 94: did lead 10, 11
Prov. 6. 6 add. 2

4 Than 7, 94 etc.
16 rose] rise 1, 2

13 lead 5, 6, 8,
34 him om. 93

started up, and sped him on his way, and went apace till he came to the top of the Hill.

— Now when he was got up to the top of the Hill, there came two men running against him amain; the name of the one was **Timorous*, and the other *Mistrust*. To whom *Christian* said; Sirs, what's the matter you run the wrong way? *Timorous* answered, That they were going to the City of *Zion*, and had got up that *difficult* place; but, said he, the farther we go, the more danger we meet with, wherefore we turned, and are going back again.

* Christian
meets with
Mistrust and
Timorous.

Yes, said *Mistrust*, for just before us lies a couple of Lions in the way, (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Country, *That* is prepared for Fire and Brimstone; and I shall certainly perish there. If I can get to the Cœlestial City, I am sure to be in safety there. *I must venture: To go back is nothing but death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorous* ran down the Hill; and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll: that he might read therein and be comforted; but he felt, and found †it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have been his Pass into the Cœlestial City. Here therefore he began to be much *perplexed, and knew not what <t>o do; at last he bethought himself that he had slept in the *Arbor* that is on the side of the

* Christian
shakes off fear.

† Christian
missed his Roll,
wherein he used
to take comfort.

* He is per-
plexed for his
Roll.

1 a pace 1 4 against him *om.* 6, 8, 93: to meet him 94 *etc.*
5 *marg.* Christian . . . *Timorous add.* 2 9 further 1, 8 *etc.*
12 lye 1: lie 2 13–14 brackets *add.* 2 16 Then . . . side (p. 48,
l. 25) *ital. exc. words here in ital.* 5, 6, 8 *etc.* 19 get] go 6, 8 *etc.*
20 *marg.* Christian . . . *fear add.* 2: . . . *of fear* 94: . . . *for fear* 10, 11
31 *marg.* He . . . *Roll add.* 2 32 to 3

Hill: and falling down upon his knees, he asked God forgiveness for that his foolish fact, and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? sometimes he sighed, sometimes he wept, and oftentimes he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side, and on that, all the way
 10 as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey He went thus till he came again within sight of the *Arbor*, where he sat and slept; but that sight renewed †his sorrow the more, by bringing again, even afresh, his evil of sleeping unto his mind. Thus therefore he now † Christian
 bewails his
 foolish sleeping
 Rev. 2. 2.
 went on, bewailing his sinfull sleep, saying, *O wretched* 1 Thess. 5.
 7, 8.
man that I am, that I should sleep in the day time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use *that* rest for ease to my
 20 flesh, which the Lord of the Hill hath erected only for the relief of the spirits of Pilgrims! How many steps have I took in vain! (This it happened to *Israel* for their sin, they were sent back again by the way of the Red-Sea;) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: Yea now also I am like to be benighted, for the
 30 day is almost spent, O that I had not slept! Now by this time he was come to the *Arbor* again, where, for a while he sat down and wept; but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he *espied his Roll; the which he with * Christian
 findeth his Roll
 where he lost it.
 trembling and haste catch'd up, and put into his bosom;

2 his om. 8 etc. 5-6 often times 1 8 for] from 1, 2 10
 his] the 10, 11 14 a fresh 1 15 into 1 16 1 Thess. 5.
 7, 8 add. 2: 2 Thes. 5. 7, 8 || 9⁴ etc. 22 This] Thus 1, 2, 4: Thus
 5, 6, 8 etc. 34 marg. Christian ... it add. 2 35 put it into 1, 2

but who can tell how joyful this man was, when he had gotten his Roll again! For this Roll was the assurance of his life, and acceptance at the desired Haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears Betook himself again to his Journey. But oh how nimble now did he go up the rest of the Hill! Yet before he got up, the Sun went down upon *Christian*; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself, *Oh thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of doleful Creatures, because of my sinful sleep!* Now also he remembered the story that *Mistrust* and *Timorous* told him of, how they were frightened with the sight of the Lions. Then said *Christian* to himself again, These Beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them! how should I escape being by them torn in pieces? Thus he went on his way, but while he was thus bewailing his unhappy mis-carriage, he lift up his eyes, and behold there was a very stately Palace before him, the name of which was *Beautiful*, and it stood just by the High-way side.

So I saw in my Dream, that he made haste and went forward, that if possible he might get Lodging there; Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porters Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorous* were driven back by, (The Lions were chained, but he saw not the Chains) Then he was afraid, and thought

3 Heaven 10	6 him self 1	7 nimbly now did, 1, 2:
nimbly did 6, 8 etc.	11 Ah 1: Oh 5, 6, 8: O 9 ³ etc.	14 of
the doleful 8 etc.	21 in add. 2	21-2 his way om. 9 ⁴ etc.
thus om. 6, 8 etc.	24 of which] whereof 1	25 just om. 6, 8 etc.
29 of om. 10, 11		

also himself to go back after them, for he thought nothing but death was before him: But the *Porter* at the Lodge, whose name is **Watchful*, perceiving that * *Mark 13. 14.* *Christian* made a halt, as if he would go back, cried unto him saying, Is thy strength so small? fear not the Lions, for they are chained; and are placed there for triall of faith where it is; and for discovery of those that have none: keep in the midst of the Path, and no hurt shall come unto thee.

10 Then I saw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and stood before the Gate where the *Porter* was. Then said *Christian* to the *Porter*, Sir, What house is this? and may I lodge here to night? The *Porter* answered, This House was built by the Lord of the Hill: and he built it for the relief and security of Pilgrims. The *Porter* also asked whence he was, and whither he was going?

20 *Chr.* I am come from the City of *Destruction*, and am going to Mount *Zion*; but because the Sun is now set, I desire, if I may, to lodge here to night.

Por. What is your name?

Chr. My name is, now, *Christian*; but my name at the first was *Graceless*; I came of the Race of **Japhet*, whom * *Gen. 9. 27.* God will perswade to dwell in the Tents of *Shem*.

Por. But how doth it happen that you come so late, the Sun is set?

30 *Chr.* I had been here sooner, but that wretched man that I am! I slept in the *Arbor* that stands on the Hill side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep; where I found it, and now I am come.

Por. Well, I will call out one of the Virgins of this

3 Mar. 13 || 1 15 *Portes* 2 18 relif (*blurred*) 94 25
Gen. 9. 27 add. 2: Gen. 9. 2. 7 || 5, 6 27 that om. 6, 8 etc.

place, who will, (if she likes your talk,) bring you in to the rest of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell; at the sound of which, came out at the door of the House, a grave and beautiful Damsel, named *Discretion*, and asked why she was called.

The *Porter* answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary, and benighted, he asked me if he might lodge here to night; so I told him I would call for thee; who after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also, how he got into the way and he told her; Then she asked him, What he had seen, and met with in the way, and he told her; and last, she asked his name, so he said, It is *Christian*; and I have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: And after a little pause, she said, I will call forth two or three more of my Family. So she ran to the door, and called out *Prudence*, *Piety* and *Charity*, who after a little more discourse with him, had him in to the Family; and many of them meeting him at the threshold of the house, said, Come in thou blessed of the Lord; this house was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the House. So when he was come in, and sate down, they gave him something to drink; and consented together, that until supper was ready, some of them should have some particular discourse with *Christian*, for the best im-

I brackets add. 3 like 8 etc. into 5-94, 11 11 thee]
 the 7 14 him om. 5, 6, 8 etc. 15 into] in 8 etc. 23
 my] the 1, 2, 94 etc. 26 into 5 etc. 27-8 Come ...
 Lord ital. 7 31 set 1, 2: sat 6, 8 etc. 33 some of] some one
 or two of 1

provement of time: and they appointed *Piety*, and *Prudence*, and *Charity* to discourse with him; and thus they began.

Piety. Come good Christian, since we have been so loving to you, to receive you in to our house this night; let us, if perh^{<ap>}s we may better our selves thereby, talk with you of all things that have happened to you in your Pilgrimage. *Piety discourses him.*

Chr. With a very good will, and I am glad that you
10 are so well disposed.

Piety. What moved you at first to betake your self to a Pilgrims life?

Chr. I was *driven out of my Native Country, by a dreadfull sound that was in mine ears, to wit, That unavoidable destruction did attend me, if I abode in that p^{<l>}ace where I was. * How Christian was driven out of his own Country.

Piety. But how did it happen that you came out of your Country this way?

Chr. It was as God would have it; for when I was
20 under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, (as I was trembling and weeping) whose name is **Evangelist*, and he directed me to the Wicket-gate, which else I should never have found; and so set me into the way that hath led me directly to this House. * How he got in the way to Sion.

Piety. But did you not come by the House of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three †things; to wit, How Christ, in despite
30 of Satan, maintains his work of Grace in the heart; how the man had sinned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgment was come. † A rehearsal of what he saw in the way.

2 and *Charity* add. 2 4 marg. *Piety* . . . *him* add. 2 6
perh^{<ap>}s 3 11 yourself 1 13 marg. . . . *Ch.* . . . 7 14 to
wit rom. 1, 2, 7 16 place 3 17 he 7 23 marg. . . .
got into . . . 1, 4, 5, 6, 8: . . . goes into . . . 9³ etc. 30 especially
9³, 10, 11 to wit *ital.* 1

Piety. *Why? Did you hear him tell his Dream?*

Chr. Yes, and a dreadful one it was; I thought, it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all that you saw at the house of the Interpreter?*

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venterous Man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart; I would have staid at that good Mans house a twelve-month, but that I knew I had further to go.

Piety. *And what saw you else in the way?*

Chr. Saw! Why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a heavy burden) but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before; Yea, and while I stood looking up, (for then I could not forbear looking) three shining ones came to me: one of them testified that my sins were forgiven me: another stript me of my rags, and gave me this broidred Coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed Roll; (and with that he plucked it out of his bosom.)

Piety. *But you saw more than this, did you not?*

Chr. The things that I have told you were the best: yet some other matter I saw, as namely I saw three Men, *Simple, Sloth, and Presumption*, lie asleep a little

2 it was. I thought it 1, 2: it was, I thought, it 5, 6: it was, I thought; it 8 etc. 5 all that you] all you 10, 11 9 venturous 1, 8 etc. 13 could I 14 twelve-moneth 4 16 ye 8 etc. 20 heavy] weary 1: very heavy 6, 8 etc. 23-4 (for ... looking) 1, 8 etc.: 1st bracket om. 2-7 30 then 1, 6, 7 32 small matters 1: matters 2 33 a sleep 1, 11

out of the way as I came, with Irons upon their heels; but do you think I could awake them! I also saw *Formality* and *Hypocrisie* come tumbling over the wall, to go, (as they pretended,) to *Sion*, but they were quickly lost; even as I my self did tell them, but they would not believe: but, above all, I found it hard work to get up this Hill, and as hard to come by the Lions mouth; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that after all, I might have gone back again: but now I thank God I am here, and I thank you for receiving of me.

Then *Prudence* thought good to ask him a few questions, and desired his answer to them. *Prudence discourses him.*

Pru. Do you not think sometimes of the Country from whence you came?

Chr. Yes, *but with much shame and detestation; Truly, if I had been mindful of that Countrey from whence I came out, I might have had opportunity to have returned; but now I desire a better Country; that is, an Heavenly. * Christian's thoughts of his Native Country. Heb. 11. 15. 16.

Pru. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes but greatly against my will; especially my inward and †carnal cogitations; with which all my Country-men, as well as my self, were delighted; but now all those things are my grief: and might I but chuse mine own things, I would *chuse never to think of those things more; but when I would be doing of that which is best, that which is worst is with me. † Christian distasted with carnal cogitations. * Christian's choice.

Pru. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity.

Chr. Yes, but that is but seldom; but they are to me *golden hours, in which such things happen to me. * Christian's golden hours.

Pru. Can you remember by what means you finde your annoyances at times, as if they were vanquished?

3 Formalist 1, 2 4 brackets add. 3 5 I om. 8 etc.
6 hard ital. 1 7 hard ital. 1 8 mouths 1 10 now om.
5, 6, 8 etc. 12 marg. Prudence . . . him add. 2 16 Yea 7
27 be a doing 6, 8 etc. 28 Rom. 7 add. 4, om. 7 32
happens 1

† How Christian gets power against his corruptions.

Chr. Yes, when †I think what I saw at the Cross, that will do it; and when I look upon my broidered Coat, that will do it; and when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Pru. And what is it that makes you so desirous to go to Mount Zion?

* Why Christian would be at Mount Zion.

Chr. Why, *there I hope to see him *alive*, that did hang *dead* on the Cross; and there I hope to be rid of all those things, that to this day are in me, an annoyance to me; there they sa(y) there is no †death, and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the company that shall continually cry, **Holy, Holy, Holy.*

† Isa. 25. 8.
Rev. 21. 4.

* Charity discourses him.

'Then said *Charity* to *Christian*, Have you a family? are you a married man?

Chr. I have a Wife and four small Children.

Cha. And why did you not bring them along with you?

* Christian's loves to his Wife and Children.

Chr. Then *Christian* *wept, and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Cha. But you should have talked to them, and have endeavoured to have shewen them the danger of being behind.

Gen. 19. 14.

Chr. So I did, and told them also what God had shewed to me of the destruction of our City; but I seemed to them as one that mocked, and they believed me not.

Cha. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my Wife and poor Children were very dear unto me.

3 and] also 1, 2 12 say 1, 2, 4-11: saw 3 Isa. 25. 8 add. 2
Rev. 21. 4 add. 2 18 'Then said *Charity* . . . from their blood
(p. 55, l. 35) add. 2 22 marg. love 2, 4 etc.: loves 3 26
shewen 6, 8-10: shown 11

Cha. *But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?*

Chr. Yes, over, and over, and over. They might also *see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me. * Christian's fears of perishing might be read in his very countenance.

Cha. *But what could they say for themselves why they came not?*

Chr. Why, *my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone. * The cause why his Wife and Children did not go with him.

Cha. *But did you not with your vain life, damp all that you by words used by way of perswasion to bring them away with you?*

Chr. Indeed I cannot commend my life; for I am conscious to my self of many failings: therein, I know also that a man by his conversation, may soon overthrow what by argument or perswasion he doth labour to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied my self of things (for their sakes) in which they saw no evil. Nay, I think I may say, that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbor. Christian's good conversation before his Wife and Children.

Cha. *Indeed *Cain hated his Brother, because his own works were evil, and his Brothers righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to †good; and thou hast delivered thy soul from their blood.* * 1 John 3. 12. Christian clear of their blood if they perish. † Ezek. <3>. 19.

I Cha.] Chr. 2 5 marg. . . . fear . . . 4 etc. 9 Cha.]
Chr. 5 19 failings therein; 14—6, 8, 93: failing therein; I 94: failings therein: 1 7, 10, 11 23 wary] weary 94 26 things] sins 2
31 John 3. 12 || 6, 8, 93, om. 94 etc. 34 Ezek. 4. 19 1—11

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat; Now the Table was furnished *with fat things, and with Wine that was well refined; and all their talk †at the Table was about the LORD of the Hill: as namely, about what HE had done, and wherefore HE did what HE did, and why HE had builded that House: and by what they said, I perceived that HE had been a *great Warriour*, and had fought with, and slain *him that had the power of 10 Death, but not without great danger to himself, which made me love him the more.

* *What Christian had to his supper.*
† *Their talk at supper time.*

* Heb. 2. 14,
15.

For, as they said, and as I believe, (said *Christian*) he did it with the loss of much blood; but that which put Glory of Grace into all he did, was, that he did it of pure love to his Country. And besides, there were some of them of the household that said, they had been, and spoke with him since he did die on the Cross; and they have attested, that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like 20 is not to be found from the East to the West.

They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory that he might do this for the Poor; and that they heard him say and affirm, *That he would not dwell in the Mountain of Zion alone.* They said moreover, That he had made many Pilgrims *Princes, though by nature they were †Beggars born, and their original had been the Dunghil.

* *Christ makes Princes of Beggars.*
† 1 Sam. 2. 8.
Psal. 113. 7.

Thus they discoursed together till late at night; and 30 after they had committed themselves to their Lord for Protection, they betook themselves to rest: The Pilgrim they laid in a large upper *Chamber, whose window opened towards the Sun rising; the name of

* *Christian's Bed-Chamber.*

6 Lord 1	what] that 9 ^a etc.	he 1	7 wherefore]
whereof 9 ^a etc.	he ^{1, 2} 1	8 he 1	9 he 1
2. 14, 15 add. 2	16 out of 5, 6, 8 etc.	his] this 9 ^a etc.	10 Heb.
beside 6, 8 etc.	17 been] seen 1, 2	25-6 That . . . alone rom.	
exc. Zion 1	28 1 Sam. 2. 8 add. 2	Psal. 113. 7 add. 2	

the Chamber was *Peace*, where he slept till break of day; and then he awoke and sang;

*Where am I now! is this the love and care
Of Jesus, for the men that Pilgrims are
Thus to provide! That I should be forgiven!
And dwell already the next door to Heaven.*

So in the morning they all got up, and after some more discourse, they told him that he should not depart, till they had shew'd him the *Rarities* of that place. And first they had him into the Study,* where they shewed him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the *Pedegree* of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by that eternall Generation. Here also was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that could neither by length of Days, nor decays of Nature, be dissolved.

* Christian had into the Study, and what he saw there.

Then they read to him some of the worthy Acts that some of his servants had done: As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

† Heb. 11. 3<3>, 34.

Then they read again in another part of the Records of the House, where it was shewed how willing their Lord was to receive into his favour, any, even any, though they in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things; of all which *Christian* had a view: As of things both Ancient

2 sung 11 11 him om. 6, 8 etc. 12-13 the first *Pedegree*
11 *Pedegree* rom. 1 14 Antient 4, 5, 6, 8 that] an 1, 2
24 Heb. 11. 33, 34 || 1, 2, 5, 6, 8 etc.: Heb. 11. 37, 34 || 3, 4, 7 25
sight 3, 7 26 flight] fight 94, 10 27-8 Rocords 3 28
willingly 4, 5, 6, 8, 93 33 Antient 7

and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

The next day they took him, and had him into the *Armory; where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Brest-plate, *All Prayer*, and Shooes that would not wear out. And there was here enough of this, to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

They also shewed him some of the Engines with which some of his Servants had done wonderful things. *They shewed him *Moses's* Rod, the Hammer and Nail with which *Jael* slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes goad wherewith *Shamgar* slew six hundred men. They shewed him also the Jaw-bone with which *Sampson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliath* of *Gath*; and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will, (if the day be clear) shew you the *delectable Mountains; which they said, would yet further add to his comfort; because they were nearer the desired Haven, then the place where at present he was. So he consented and staid. When the morning was up, they had him to the top of the House, *and bid him look South; so he did:

15 *Moses* I 19 *Shamgar* II 30-I brackets add. 2: 1st bracket om. 94 33 Heaven 7, 10, 11: Haven 94 (the 'c' is gone, but space for it remains. See p. 66, l. 21) than 2, 5, 6, 8 etc.

* Christian
had into the
Armory.

* Christian is
made to see
ancient things.

* Christian
shewed the
delectable
Mountains.

* Isa. 33. 16,
17.

and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vineyards, Fruits of all sorts; Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country, they said it was *Immanuels Land*: and it is as Common, said they, as this *Hill* is to, and for all the Pilgrims. And when thou comest there, from thence, thou mayest see to the Gate of the Cœlestial City, as the Shepherds that live there will make appear.

Now he bethought himself of setting forward,* and they were willing he should: but first, said they, let us go again into the Armory, so they did; and when he came there, they *harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walketh out with his friends to the Gate, and there he asked the *Porter* if he saw any Pilgrims pass by; then the *Porter* answered, Yes.

Ch. Pray did you know him? said he.

Por. I asked his name, and he told me it was *Faithful*.

Chr. O, said *Christian*, I know him, he is my Townsman, my near Neighbor, he comes from the place where I was born: how far do you think he may be before!

Por. He is got by this time below the Hill.

Chr. Well, *said *Christian* good *Porter*, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

Then he began to go forward, but *Discretion*, *Piety*, *Charity*, and *Prudence* would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian*, as it was *difficult* coming up, so (so far as I can see) it is *dangerous* going down.

* Christian sets forward.

* Christian sent away armed.

* How Christian and the Porter greet at parting.

3 with add. 2 5 say 10, 11 8 thence, said they,
thou 1, 2 11 marg. . . . set . . . 10, 11 20 Pray . . . he
ital. 94 etc. said he add. 2 22-4 I . . . before ital. 94 etc.
26-8 Well . . . me ital. exc. said 94: ital exc. said Christian 10, 11
28 for] of 10, 11

Yes, said *Prudence*, so it is; for it is an hard matter for a man to go down into the valley of *Humiliation*, as thou art now, and to catch no slip by the way; Therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught a slip or t(w)o.

Then I saw in my Dream, that these good Companions (when *Christian* was gone down to the bottom of the Hill) gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins; and then he went on his way. 10

But now in this <V>alley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the field to meet him; his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his mind whether to go back, or to stand his ground. But he considered again, that he had no Armor for his back, and therefore thought that to turn the back to him, might give him greater advantage with ease to pierce him with his Darts; therefore he resolved to venture, and *stand his 20 ground. For thought he, had I no more in mine eye, than the sa<v>ing of my life, 'twould be the best way to stand.

* Christian's
resolution on
the approach
of Apollyon.

So he went on, and *Apollyon* met him; now the Monster was hideous to behold, he was cloathed with scales like a Fish; (and they are his pride) he had Wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoak, and his mouth was as the mouth of a Lion. When he was come up to *Christian* he beheld him with a disdainful countenance, and thus began to 30 question with him.

Apol. *Whence come you, and whither are you bound?*

Chr. I am come from the City of *Destruction*, †which is the place of all evil, and am going to the City of *Zion*.

† Discourse
betwixt

*Christian
and Apollyon.

2 marg. *The Valley of Humiliation* add. 4, om. 7 6 two 4, 5,
6, 8 etc.: too 1, 2, 3, 7 8-9 brackets add. 2: bracket not closed 93
11 Valley 3 17 marg. *Christian no Armor for his back* add. 94
20 marg. ... at ... 1: ... in ... 11 22 then I saying 3
27 feet like a Bear add. 2 33 am add. 2

Apol. *By this I perceive thou art on(e) of my subjects, for all that Country is mine; and I am the Prince and God of it. How is it then that thou hast ran away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.*

Chr. I was born indeed in your Dominions, but your service was hard, and your wages such as a man could not live on, **for the wages of sin is death*; therefore when ** Rom. 6. 23.* I was come to years, I did as other considered persons do, look out, if perhaps I might mend my self.

Apol. *There is no Prince that will thus lightly lose his Subjects: neither will I as yet lose thee. But since thou complainest of thy service and wages, †be content to go back; † Apollyon's flattery.* what our Country will afford, I do here promise to give thee.

Chr. But I have left my self to another, even to the King of Princes, and how can I with fairness go back with thee?

Apol. *Thou hast done in this, according to the Proverb, *change a bad for a worse: but it is ordinary for those that * Apollyon undervalues Christs service.* have professed themselves his Servants, after a while to give him the slip; and return again to me: do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my Allegiance to him; how then can I go back f(ro)m this, and not be hanged as a Traitor?

Apol. *Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.*

Chr. What I promise thee was in my none-age; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroying Apollyon) to speak truth, I like his Service, his Wages, his Servants, his Govern-

1 on 3 3 run 8 etc. 8 Rom. 6. 23 add. 2 9
considerate 1, 2, 93 etc. 15 left] let 1, 2, 93, 11 19 change
... worse rom. 10, 11 changed 1, 2 ordinary 3 21 to 1
23-4 Allegianec 3 24 form 3 26 didest 1 to] by 5, 6, 8 etc.
27 wilt yet] will 1 marg. Apollyon pretends to be merciful 1, om. 2 etc.
28 promised, 1, 2, 5, 6, 8 etc.

ment, his Company, and Country better then thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

Apollyon
pleads the
graveous ends
of Christians,
to dissuade
Christian from
persisting in
his way.

Apol. Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me, and my ways: How many of them have been put to shameful death? and besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their hands: but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them; and so I will deliver thee. 10

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account: For, for present deliverance, they do not much expect it; for they stay for their Glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels. 20

Apol. Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?

Chr. Wherein, O Apollyon, have I been unfaithful to him;

Apollyon pleads
Christian's
infirmities
again him.

Apol. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Dispond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things: thou wast also almost perswaded to go back, at the sight of the Lions; and when thou talkest of thy Journey, and of what thou hast heard, and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest. 30

I than 2, 4 etc.	4 marg. . . . end . . . II	8 way 5, 6, 8 etc.
deaths I, 2	9 tountest 3 then I	II their] our I
24 dost I, 9 ^a etc.	27 marg. . . . against . . . I, 2, 4 etc.	19 too I
I, 9 ^a etc.: didst 8	3I loose I, 6	28 diddest
		thing I, 2

Chr. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honor, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Country, for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained Pardon of my Prince.

Apol. Then *Apollyon* broke out into a grievous rage, saying, *I am an enemy to this Prince; I hate his Person, his Laws, and People; I am come out on purpose to withstand thee.*

Apollyon in a rage falls upon Christian.

Chr. *Apollyon*, beware what you do, for I am in the Kings High-way, the way of Holiness, therefore take heed to your self.

Apol. Then *Apollyon* straddled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thy self to die, for I swear by my Infernal Den, that thou shalt go no further, here will I spill thy soul: and with that he threw a flaming Dart at his breast; but *Christian* had a Shield in his hand, with which he caught it, and so prevented the danger of that. Then did *Christian* draw, for he saw 'twas time to bestir him; and *Apollyon* as fast made at him, throwing Darts as thick as hail; by the which, notwithstanding all that *Christian* could do to avoid it, **Apollyon* wounded him in his head, his hand and foot; this made *Christian* give a little back: *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know, that *Christian*, by reason of his wounds, must needs grow weaker and weaker.

* *Christian wounded in his understanding, faith and conversation.*

Then *Apollyon* espying his opportunity, began to gather up close to *Christian*, and wrestling with him, have him a dreadful fall; and with that *Christian's*

Apollyon casteth down to the ground Christian.

5 been] being 6, 8 etc. 14 strodled 1 16 thyself 1 16-17
by . . . that add. 2 25 head rom. 1 hand rom. 1 foot
rom. 1 34 marg. . . the Christian 1: . . casteth Christian
down to the Ground 11 marg. Christian rom. 1, 5 etc.

Sword flew out of his hand. Then said *Apollyon*, *I am sure of thee now*; and with that, he had almost prest him to death; so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good Man, *Christian* nimblely retched out his hand for his Sword, and caught it, saying, **Rejoyce not against me, O mine enemy! when I fall, I shall arise*; and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* 10 perceiving that, made at him again, saying, †*Nay, in all these things we are more than conquerors, through him that loved us*. And with that, *Apollyon* spread forth his Dragons wings, and sped him away, that *Christian* saw him no more.

Christian's
victory over
Apollyon
* Mich. 7. 8.

† Rom. 8. 37.

James 4. 7.

A brief relation
of the Combat by
the spectator.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans burst from *Christians* heart. I never saw him all 20 the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two-edg'd Sword, then indeed he did smile, and look upward: but 'twas the dreadfullest sight that ever I saw.

Christian gives
God thanks for
deliverance.

So when the Battel was over, *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon*: and so he did, saying,

*Great Beelzebub, the Captain of this Fiend,
Design'd my ruine; therefore to this end
He sent him harness out, and he with rage:
That hellish was, did fiercely me engage:*

30

4 of om. 10, 11 6 reached 1, 2, 7: stretched 4, 5 (6 illegible),
8 etc. marg. Christ.'s . . . 7 7 Mich. 7. 8 add. 2 11
Rom. 8. 37 add. 2: Rom. 8. 34 || 4: Rom. 8. 3 || 5-93: Rom. 8. 8, 9 || 94 etc.
12 then 1 12-13 through . . . us add. 2 14 *Christian* for
a season saw 1 20 brast 1 25 marg. . . . for his deliverance
10, 11

*But blessed Michael helped me, and I
By dint of Sword did quickly make him flye;
Therefore to him let me give lasting praise,
And thanks, and bless his holy name always.*

Then there came to him an hand with some of the leaves of the Tree of Life, the which *Christian* took, and applied to the wounds that he had received in the Battel, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addresse<d> himself to his Journey, with his *Sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from *Apollyon*, quite through this Valley.

* *Christian goes on his Journey with his Sword drawn in his hand.*

Now at the end of this Valley, was another, called the Valley of the *Shadow of Death*, and *Christian* must needs go through it, because the way to the Cœlestial City lay through the midst of it: Now this Valley is a very <solitary> place. The Prophet **Jeremiah* thus describes it, *A Wilderness, a Land of Desarts, and of Pits, a Land of Drought, and of the shadow of death, a Land that no Man (but a Christian) passeth through, and where no man dwelt.*

* Jer. 2. 6.

Now here *Christian* was worse put to it than in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, that when *Christian* was got to the Borders of the Shadow of Death, there met him two Men, *Children of them that brought up an evil report of the good Land, making haste to go back: to whom *Christian* spake as follows.

* *The children of the Spies go back.*

† Numb. 13.

Chr. *Whither are you going?*

Man. They said, Back, back; and we would have you to do so too, if either life or peace is prized by you.

Chr. *Why? what's the matter?* said *Christian*?

4 thank 1, 2, 4, 94, 10 5-23 (see note G) 11 addrest 3
14 thorow 8, 93: thorow 94 etc. 16 marg. The Valley of the Shadow
of Death add. 4: om. 7 Christian rom. 8 etc. 19 solitary
3 26-30 (see note H) 27 to] unto 5, 6, 8, 93, 94: unto 10: on 11
29 Numb. 13 add. 2 33 to om. 6, 8 etc. too] to 8 etc.

Man. Matter! said they; we were going that way as you ar(e) going, and went as far as we durst; and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the news to thee.

Chr. *But what have you met with?* said Christian.

Psal. 44. 19.
Psal. 107. 19.

Men. Why we were almost in the Valley of the shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it.

Chr. *But what have you seen?* said Christian.

10

Men. Seen! Why the Valley it self, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual howling and yelling, as of a People under unutterable misery; who there sat bound in affliction and Irons: and over that Valley hangs the discouraging *Clouds of confusion, death also doth always spread his wings over it: In a word, it is every whit dreadful, being utterly without Order.

* Job 3. 5.
chap. 10. 22.

Ch. *Then said Christian, I perceive not yet, by what you have said, but that †this is my way to the desired Haven.*

† Jer. 2. 6.

Man. Be it thy way, we will not chuse it for ours; so they parted, and *Christian* went on his way, but still with his Sword drawn in his hand, for fear least he should be assaulted.

Psal. 69. 14.

I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch; that Ditch is it into which the blind have led the blind in all Ages: and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quagg, into which, if even a good man falls, he find no bottom for his foot to stand oh: Into that Quagg King David *once did fall*, and had no doubt therein

2 ar 3 7 Psal. 44. 29 || 7: Psal. 4. 19 || 4, 5, 6, 8, 9^a etc.:
Psal. 23. 4 || 9³ Psal. 107. 10 || 1, 2: Psal. 117. 19 || 9^a etc. 15 there
sat bound] were sat bound 9^a: were sat down 10, 11 17 Chap. 10.
2 || 5 (6 illegible), 8 etc. 21 Heaven 4, 5, 6, 8, 9^a etc. 24 lest
1, 2, 6, 8, 9³, 10 28 hath 11 31 can find 1: finds 4 etc.
32 that] this 10, 11 33 King rom. 10, 11 David ital. 9^a etc.
once rom. 10, 11 therein] there 9^a etc.

been smothered, had not he that is able, plucked him out.

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness, he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly: for, besides the danger mentioned above, the path way was here so dark, that oft-times when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the wayside: Now though *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for *Christians* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon called **All-prayer*: so he cried in my hearing, †*O Lord I beseech thee deliver my Soul*. Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings too and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he stopt; and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembred also how he had already vanquished many a danger: and that the danger of going back might be much more, than for to go forward; so

* <Ephes.> 6.
18.
† Psal. 116.
<4>.

Christian put
to a stand but
for a while.

10 dangers 1, 2 12 set] go 10, 11 or] nor 94 etc. 16
though 3 21 Ephess. 6. 18 || 3, 4 22 Psal. 116. 3 || 1-11 25
to 6, 8 etc. 27 frighful 3 31 had] pad 4 36 then 1

he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God*; so they gave back, and came no further.

One thing I would not let slip, I took notice that now poor *Christian* was so confounded, that he did not know his own voice; and thus I perceived it: Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behinde him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he **verily* thought had proceeded from his own mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it: but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

* Christian
made believe
that he speake
blasphemies,
when 'twas
Satan that
suggested them
into his mind.

Psalm 23. 4.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me.*

Then was he glad, and that for these reasons:

First, because he gathered from thence, that some who feared God were in this Valley as well as himself.

Job 9. 10.

Secondly, For that he perceived, God was with them, though in that dark and dismal state, and why not, though he, with me, though by reason of the impediment that attends this place, I cannot perceive it.

Amos 5. 8.
Christian glad
at break of day.

Thirdly, For that he hoped (could he over-take them) to have company by and by. So he went on, and called

6-19 One thing I . . . those blasphemies came *ital.* exc. *Christian*,
5, 6, 8 etc. 10 behind 1, 2, 4 etc. 12 marg. . . . *spake*
. . . 1, 2, 4-10: *rom.* exc. *Christian* 11 14 then 5, 6, 8 16
if he could] could he 1 22 as *om.* 4, 5, 6, 8 etc. 26 First . . .
said (p. 69, l. 3) *ital.* 5, 6, 8-10 30 though he 3, 7 33 Amos
5. 8 (see note D)

to him that was before, but he knew not what to answer; for that *he* also thought himself to be <alone>: And by and by, the day broke: then said *Christian*, **He hath* * Amos 5. 8. *turned the shadow of death into the morning.*

Now morning being come, he looked back, not of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was which led betwixt them both; also how he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off; for after break of day, they came not nigh; yet they were d*i*scovered to him, according to that which is written, **He discovereth deep things out* * Job. 12. 22. *of darkness, and bringeth out to light the shadow of death.*

Now was *Ch*(*r*)*istian* much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the Sun was rising, and this was another mercy to *Christian*: for you must note, that though the first part of the Valley of the shadow of Death was dangerous, *yet this second part which he was yet to go, was, (if * *The second part of this Valley very dangerous.* possible,) far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitfalls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said

2 *he* rom. 1, 11 alone 1, 2, 4, 11; alone 5, 6, 8-10: also 3, 7
 3 *Christian* rom. 5, 6, 11 3-4 *He . . . morning* rom. 5, 6, 8-10
 5 out of 7 7 thro 7 10 led] lay 1, 2 how] now 1, 2, 4, 5,
 6, 8 etc. 11 Hobgoblins 10, 11 Satyres 5, 6 13 discovered 3
 14 Job 12. 22 add. 2 17 *Chhistian* 3 25 marg. *The second . . .*
dangerous add. 2 25-6 brackets add. 3 28 Gins] Guns 4

† Job 29. 3. he † *His candle shineth on my head, and by his light I go through darkness.*

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of Pilgrims, that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered; but I have learnt since, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joynts, that he can now do little more then sit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the *old Man* that sat in the mouth of the *Cave*, he could not tell what to think, specially because he spake to him, though he could not go after him; saying, *You will never mend, till more of you be burned:* but he held his peace, and set a good face on't, and so went by, and catcht no hurt. Then sang *Christian*,

*O world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath delivered me!
Dangers in darkness, Devils, Hell, and Sin,
Did compass me, while I this Vale was in:
Yea, Snares, and Pits, and Traps, and Nets did lie
My path about, that worthless silly I
Might have been catch't, intangled, and cast down:
But since I live, let JESUS wear the Crown.*

I Job 29. 3 om. 6 (possibly faded out)

5 mingled 4, 5, 6, 8 etc.

II cruelty 3

18 than 2, 8 etc.

23 especially 4, 5, 6, 8 etc.

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them? up there therefore *Christian* went, and looking forward, he saw *Faithful* before him, upon his Journey. Then said *Christian* aloud, Ho, ho, So ho; stay, and I will be your Companion. At that *Faithful* looked behind him, to whom *Christian* cried again, Stay, stay, till I come up to you: but *Faithful* answered, *No*, I am upon my life, and the Avenger of Blood is behind me. At this *Christian* was somewhat moved, and putting too all his strength, he quickly got up with *Faithful*, and did also over-run him, so the *last was first*. Then did *Christian* vain gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

Christian overtakes Faithful.

Christian's fall makes Faithful and he go lovingly together.

Then I saw in my Dream, they went very lovingly on together; and had sweet discourse of all things that had happened to them in their Pilgrimage: and thus *Christian* began.

Chr. *My honored and well beloved Brother Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as Companions in this so pleasant a path.*

Faith. I had thought dear friend, to have had your company quite from our Town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

Chr. *How long did you stay in the City of Destruction, before you set out after me on your Pilgrimage?*

Faith. Till I could stay no longer; for there was great talk presently after you were gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

2 ascent 2 3 them: up there therefore 1, 7, 93: them up there, therefore 10, 11 9 answered *ital.* 11 11 to 1, 4, 5, 6, 8 etc. 20 hapned 7, 11 23 over taken 4, 5 25 path] path 1
32 Faith.] Chr. 4 33 was 1

*Their talk
about the
Country from
whence they
came.*

Chr. *What? Did your Neighbours talk so?*

Faith. Yes, 'twas for a while in every bodies mouth.

Chr. *What, and did no more of them but you come out to escape the danger?*

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate Journey, (for so they called this your Pilgrimage;) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above; and therefore I have made my escape.

Chr. *Did you hear no talk of Neighbor Pliable?*

Faith. Yes, *Christian*, I heard that he followed you till he came at the Slough of *Dispond*; where, as some said he fell in; but he would not be known to have so done: but I am sure he was soundly bedabbled with that kind of dirt.

Chr. *And what said the Neighbors to him?*

*How Plyable
was accounted
of when he
got home.*

Faith. He hath since his going back been had greatly in derision, and that among all sorts of People: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the City.

Chr. *But why should they be so set against him, since they also despise the way that he forsook?*

Faith. Oh, they say, Hang him; he is Turn-Coat, he was not true to his profession: I think God has stirred up even his enemies to hiss at him, and make him a

Jer. 29. 18, 19. Proverb, because he hath forsaken the way.

Chr. *Had you no talk with him before you came out?*

Faith. I met him once in the Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

Chr. *Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the overthrow of the*

12 mine 1, 2 23 then 1 27 a Turn-Coat 1, 4: a Turn
Coat 5, 6: a turn-coat 7: a turn-Coat 9³: a turn Coat 8, 9⁴ etc. 30
Jer. 28. 19, 19 || 9⁴: Jer. 28. 18, 19 || 10, 11

City, *for it is happened to him according to the true Pro-
verb, The Dog is turned to his vomit again, and the Sow
that was washed, to her wallowing in the mire.

* 2 Pet. 2. 22.
The D<og and>
Sow.

Faith. They are my fears of him too: but who can hinder that which will be?

Chr. Well Neighbor Faithful said Christian, let us leave him, and talk of things that more immediately concern our selves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the Slough that I perceived you fell into, and got up to the Gate without that danger; only I met with one whose name was Wanton, that had like to have done me a mischief.

Faithful
assaulted by
Wanton.

Chr. 'Twas well you escaped her Net; *Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?

* Gen. 39. 11,
12, 13.

Faith. You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know that I mean, all carnal and fleshly content.

Chr. Thank God you have escaped here: The *abhorred
of the Lord shall fall into the Ditch.

* Prov. 22. 14.

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I tro you did not consent to her desires?

Faith. No not to defile my self; for I remembred an old writing that I had seen, which said, Her steps take

Prov. 5. 5.
Job. 31. 1.

I-3 City . . . mire rom. 11 I hapned 11 2 Pet. 2. 22
add. 2: Pet. 2. 22 || 10 marg. The Dog and Sow 3 (blurred):
rom. 11: The Dog and the Sow 7 6 Chr. add. 2 11 perceive
1, 2 15 Gen. 39. 11, 12, 13 add. 2 25 that] what 1, 2, 94
27 her 1, 2, 4 etc. Prov. 21. 14 || 6: Prov. 28. 14 || 8, 93, 94: Prov. 22:
24 || 10, 11 28 the] her 1, 2, 94 etc. 32 remember 8, 93, 94
33 saith 1, 2

hold of Hell. So I shut mine eyes, because I would not be bewitched with her looks: then she railed on me, and I went my way.

Chr. *Did you meet with no other assault as you came?*

*He is assaulted
by Adam the
first.*

Faith. When I came to the foot of the Hill called *Difficulty*, I met with a very aged Man, who asked me, *What I was, and whither bound?* I told him that I was a Pilgrim, going to the Cœlestial City: Then said the old Man, *Thou lookest like an honest fellow; Wilt thou be content to dwell with me, for the wages that I shall give thee?* Then I askt him his name, and where he dwelt? He said his name was *Adam the first, and I dwell in the Town of *Deceit.* I asked him then, *What was his work?* and what the wages that he would give? He told me, *That his work was many delights; and his wages, that I should be his Heir at last.* I further askt him, *What House he kept, and what other Servants he had?* so he told me, *That his House was maintained with all the dainties in the world, and that his Servants were those of his own begetting.* Then I asked how many children he had, He said, that he had but three Daughters, *The *lust of the flesh, the lusts of the eyes, and the pride of life,* and that I should marry them; if I would. Then I asked, how long time he would have me live with him? And he told me, *As long as he lived himself.*

* Eph. 4. 22.

* 1 John 2. 16.

Chr. *Well, and what conclusion came the Old Man, and you to at last?*

Faith. Why, at first I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the old man with his deeds.*

Chr. *And how then?*

Faith. Then it came burning hot into my mind;

3 my way] away 7 8 was] am 4, 5, 6, 8 etc. 13 I dwell]
do dwell 1: that he dwelt 4, 5, 6, 8 etc. 21-2 how . . . had] If
he had any children 1 23 lust] lusts 1, 2 lusts] lust 4 etc.
pride] bride 94 24 them all; if 1 25 to live 8 etc.

whatever he said, and however he flattered, when he got me home to his House, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my Soul: so I turned to go away from him: but just as I turned my self to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pull'd part of me after himself: This made me cry. **O wretched* * Rom. 7. 24. *Man!* So I went on my way up the Hill.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

Chr. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.

Faith. But good Brother <hear> me out: So soon as the Man over-took me, he was but a word and a blow? for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, Because of my secret inclining to *Adam the first*; and with that, he strook me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So when I came to my self again, I cried him mercy; but he said, I know not how to shew mercy, and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was that, that bid him forbear?

Faith. I did not know him at first, but as he went by, I perceived the holes in his hands, and his side; then I concluded that he was our Lord. So I went up the Hill.

19 here 1, 2, 3: heare 4 25 stroke 6, 8: struck 93 etc. 28
how add. 2 show 1 30 an end] a hand 1 32 Who]
What 6, 8, 93 34 and his] and in his 6, 8 etc.

* The t(e)m-
per of Moses.

Chr. *That Man that overtook you, was Moses,* he spareth none, neither knoweth he how to shew mercy to those that transgress his Law.*

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me, he would burn my house over my head, if I staid there.

Chr. *But did you not see the house that stood there on the top of the Hill on the side of which Moses met you?*

Faith. Yes, and the Lions too, before I came at it, 10 but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.

Chr. *He told me indeed that he saw you go by, but I wish you had called at the house; for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet no body in the Valley of Humility?*

Faithful
assaulted by
Discontent.

Faith. Yes, I met with one *Discontent*, who would 20 willingly have perswaded me to go back again with him: his reason was, for that the Valley was altogether without *Honour*; he told me moreover, That there to go, was the way to disobey all my Friends, as *Pride*, *Arrogancy*, *Self-conceit*, *Worldly Glory*, with others, who he knew, as he said, would be very much offended, if I made such a fool of my self, as to wade through this Valley.

Chr. *Well, and how did you answer him?*

Faithful's
answer to
Discontent.

Faith. I told him, that although all these that he 30 named might claim Kindred of men, and that rightly, (for indeed they were my Relations, *according to the flesh*) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were

I Moses *ital.* I marg. *temper* 1, 2, 7: *thmper* 3: *thunder* 4, 5:
Thunder 6, 8 etc. (see note f) 8 *did not you* 1, 2 9 *that Hill*
1, 2 II *a sleep* I 24-5 *Pride . . . Glory* rom. I 3I
Kindred] hindred 2 men] me 1, 2, 4, 5, 6, 8 etc. 34 *as*] and
4, 5, 6, 8 etc.

to me now no more than if they had never been of my Lineage; I told him moreover, That as to this Valley, he had quite mis-represented the thing: *for before Honour, is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, then chuse that which he esteemed most worthy our affections.

Chr. *Met you with nothing else in that Valley?*

Faith. Yes, I met with *Shame*, But of all the Men that I met with in my Pilgrimage, he, I think, bears the wrong name: the other would be said nay, after a little argumentation (and somewhat else) but this bold faced *Shame* would never have done.

He is assaulted with Shame.

Chr. *Why, what did he say to you?*

Faith. What! why he objected against Religion it self; he said it was a pitiful, low, sneaking business for a man to mind Religion; he said that a tender conscience was an unmanly thing, and that for a Man to watch over his words and ways, so as to tie up himself from that hectoring liberty, that the brave spirits of the times accustom themselves unto, would make him the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion; nor any of them neither, before they were perswaded to be Fools, and to be of a voluntary fondness, to venture the loss of all, *for no body else knows what.* He moreover objected *the base and low estate and condition of those that were chiefly the Pilgrims of the times, in which they lived; also their ignorance, and want of understanding in all natural Science. Yea, he did hold me to it at that rate also, about a great many more

1 Cor. 1. 26.
chap. 3. 18.

Phil. 3. 7, <8>.

* John 7. 48.

I then I	2 Linage 1, 2, 10, 11	7 than 5 etc.	worth
I, 2	10 marg. . . . by Shame 94	12 after after I	
13 some what I	17 'twas 6, 8 etc.	18 a om. 11	22 him]
me 1, om. 2	23 Ridicle 7, 94	25 neither add. 2	before 3
26 Phil. 3. 7, 8 1, 2: Phil. 3. 7, 9 3, 4, 5, 7, 10, 11: Phil. 37. 9 6, 8, 94: Phil. 3. 8 93	27 else om. 4, 5, 6, 8, 93, 10, 11	28	
John 7. 48 add. 2	31 did not hold 94		

things than here I relate; as, that it was a shame to sit whining and mourning under a Sermon, and a shame to come sighing and groaning home. That it was a shame to ask my Neighbour forgiveness for petty faults, or to make restitution where I have taken from any: He said also that Religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same Religious fraternity? And is not this, said he, a shame?

Chr. *And what did you say to him?*

Faith. Say! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face, even this *Shame* fetch'd it up, and had almost beat me quite off, But at last began to consider, **That that which is highly esteemed among men, is had in abomination with God.* And I thought again, this *Shame* tells me what men are, but it tells me nothing what God, or the Word of God is. And I thought moreover, that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world; but according to the Wisdom and Law of the Highest. Therefore thought I, what God says, is best, though all the men in the world are against it. Seeing then, that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven, are wisest; and that the poor man that loveth Christ, is richer than the greatest man in the world that hates him; *Shame* depart, thou art an enemy to my Salvation: shall I entertain thee against my Sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his

Mark 8. 38.

I then I	shame ital. I	set 94	2 shame ital. I
4 shame ital. I	5 had I, 2, 93	7 he] is 5, 6, 8, 10, 11	
10 shame ital. I	12 at the first I	15 I began I, 2, 4, 5, 6, 8 etc.	
Luke 16. 15 add. 2	16 in an abomination 5, 6, 8 etc.	18 men	
rom. 1, 4, 5, 6, 8 etc.	God rom. I	Word rom. I	23
what God says, is best, is best I, 2: what God says is best indeed, is best 4, 5, 6, 8 etc.	the om. 4, 5, 6, 8 etc.	27 man add. 2	
28 then I	32 Mark 8. 3 5, 93-11: blurred 6, 8	ashamed ital. I	

ways and Servants, how can I expect the blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend Religion: but at last I told him, 'twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: And so at last I got past this *importunate* one:

And when I had shaken him off, then I began to sing.

*The tryals that those men do meet withal
That are obedient to the Heavenly call,
Are manifold and suited to the flesh,
And come, and come, and come again afresh;
That now, or sometime else, we by them may
Be taken, overcome, and cast away.
O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themselves like Men.*

Chr. I am glad, my Brother, that thou didst withstand this Villain so bravely; for of all, as thou sayest, I think he has the wrong name: for he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good: but if he was not himself audacious, he would never attempt to do as he does, but let us still resist him: for notwithstanding all his bravadoes, he promoteth the Fool, and none else. The Wise shall inherit glory, said Solomon, but shame shall be the promotion of Fools. Prov. 3. 35

Faith. I think he must cry to him for help against shame, that would have us be valiant for Truth upon the Earth.

Chr. You say true. But did you meet no body else in that Valley?

10 And . . . sing <i>add.</i> 2	15 <i>sometime</i> 1: sometimes 10, 11
19-26 I am . . . none else <i>rom.</i> 11	20 this <i>ital.</i> 1
shame <i>ital.</i> 1	23 ashamed <i>ital.</i> 1
promoted 11	26 promoted 10: promoted 11
26-8 The Wise . . . Fools <i>ital.</i> exc. Solomon 11	
27 said <i>ital.</i> 1	Solomon <i>rom.</i> 1
29 he] we 1	2, 4, 5, 6, 8 etc.
shame <i>rom.</i> 94, 10, 11	30 us to be 7
31-2 You . . . Valley? <i>rom.</i> 11	for the Truth 1

Faith. No not I, for I had Sunshine all the rest of the way, through that, and also through the Valley of the shadow of death.

Chr. 'Twas well for you, I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon*: Yea, I thought verily he would have killed me; especially when he got me down, and crush'd me under him, as if he would have crush'd me to pieces. For as he threw me, my Sword flew out of my hand; nay he told me, *He was sure of me*: but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entred into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should have been killed there, over, and over: but at last, day brake, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a Man whose name is *Talkative*, walking at a distance besides them, (for in this place there was room enough for them all to walk) *He was a tall Man, and something more comely at a distance than at hand*, To this Man, *Faithful* addressed himself in this manner.

Talkative
described.

Faith. Friend, Whither away? Are you going to the Heavenly Country?

Talk. I am going to the same place.

Faith. That is well: Then I hope we may have your good company.

Talk. With a very good will, will I be your companion.

Faithful and
Talkative enter
discourse.

Faith. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very

I-3 No . . . death <i>ital.</i> 11	4-5 'Twas . . . me <i>rom.</i> 11
15 have] a 1	16 broke 4, 5, 6, 8 <i>etc.</i> rise 1 24
than 5, 6, 8 <i>etc.</i>	25 himselfe 4 28 the] that 1, 2 29
That's 7	may] shall 4, 5, 6, 8 <i>etc.</i>

acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time (as they are in their travels) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me.

Faith. *That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?* Talkatives dislike of bad discourse.

Talk. I like you wonderful well, for your sayings is full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for instance? If a man doth delight to talk of the History, or the Mystery of things; or if a man doth love to talk of Miracles, Wonders, or Signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy Scripture?

Faith. *That's true: but to be profited by such things in our talk should be that which we design.*

Talk. That is it that I said; for to talk of such things is most profitable, for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particularly, By this a man may learn the necessity of the New birth, the insufficiency of our works, the need of Christs righteousness, &c. Besides, by this a man may learn, what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions to vindicate the truth, and also to instruct the ignorant. Talkative's fine discourse.

8 thing 10, 11 10 saying is 1, 2: sayings are 4 etc. 11 is
om. 1, 2 22 that which we] our chief 11 23 talk ital. 1
26 benefit] best 1 27 particular 4, 5, 6, 8 etc. 30 learn by
talk, what 1, 2 34 refuse 5, 6, 8 etc.

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. Alas, the want of this is the cause that so few understand the need of faith, and the necessity of a <work> of Grace in their Soul, in order to eternal life; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, heavenly knowledge of these, is the gift of God; no man attaineth to them by humane industry, or only by the talk of them.*

Talk. All this I know very well. For a man can receive nothing except it be given him from Heaven; all is of Grace, not of Works: I could give you an hundred Scriptures for the confirmation of this.

Faith. *Well then, said Faithful; what is that one thing, that we shall at this time found our discourse upon?*

Talk. What you will: I will talk of things heavenly, or things earthly; things Moral, or things Evangelical; things Sacred, or things Prophane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial: provided that all be done to our profit.

Faith. Now did Faithful begin to wonder; and stepping to Christian, (for he walked all this while by himself) he said to him, (but softly) *What a brave companion have we got! Surely this man will make a very excellent Pilgrim.*

Chr. At this Christian modestly smiled, and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

Faith. *Do you know him then?*

Chr. Know him! Yes, better than he knows himself.

Faith. *Pray what is he?*

Chr. His name is Talkative, he dwelleth in our Town; I wonder that you should be a stranger to him, only I consider that our Town is large.

4-5 a work 1, 2, 4, 5, 6, 8 etc.: a works 3: the works 7 5 Souls 94
11 this] that 4, 5, 6, 8 etc. 19 Prophanes 1 25 (but softly)]
but softly 4, 5, 6, 8 etc. 32 Yea 7 then 1

O brave
Talkative.

O brave
Talkative.

Faithful
beguiled by
Talkative.

Christian makes
a discovery of
Talkative,
telling Faithful
who he was.

Faith. *Whose Son is he? And whereabout doth he dwell?*

Chr. He is the Son of one *Say-wel*, he dwelt in *Prating-row*; and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*, and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. *Well he seems to be a very pretty man.*

Chr. That is, to them that have not through acquaintance with him, for he is best abroad, near home he is ugly enough: your saying, That he is a *pretty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance; but very near, more displeasing.

Faith. *But I am ready to think you do but jest, because you smiled.*

Chr. God forbid that I should jest, (though I smiled) in this matter, or that I should accuse any falsly; I will give you a further discovery of him. This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the Ale bench: And the more drink he hath on his crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his Religion is to make a noise therewith.

Faith. *Say you so! Then am I in this man greatly deceived.*

Chr. Deceived? you may be sure of it. Remember Mat. 23. the Proverb, *They say and do not: but the Kingdom of God* 1 Cor. 4. 20. *is not in word, but in power.* He talketh of Prayer, of Talkative talks, but does not. Repentance, of Faith, and of the New-birth: but he knows but only to talk of them. I have been in his Family, and have observed him both at home and

12 shews 1 14 jest rom. 1 15 smiled rom. 1 16 God-
forbid 1 jest ital. 1 19 talk ital. 1 talketh now ital. 1
20 talk ital. 1 Ale-bench ital. 1 21 on] in 1, 2, 4, 5, 6, 8 etc.
crown, the more of these things he hath in his crown, the more 2
24 tongue ital. 1 25 therewith ital. 1 26 I am 1 29
1 Cor. 4. 2 || 5, 6, 8 etc. 30 talketh ital. 1 32 talk ital. 1

*His house is
empty of
Religio(n).*

*He is a stain
to Religion,
Rom. 2. 24, 25.*

*The Proverb
that goes of him.*

*Men shun to
deal with him.*

abroad; and I know what I say of him is the truth. His house is as empty of Religion, *as the white of an Egg is of savour*. There is there, neither Prayer, nor sign of Repentance for sin: Yea, the bruit in his kind serves God far better than he. He is the very stain, reproach, and shame of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common people that know him, *A Saint abroad, and a Devil at home*. His poor Family finds it so, he is such a churl, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say, 'tis better to deal with a *Turk* than with him, for fairer dealing they shall have at their hands. This *Talkative*, (if it be possible,) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps; and if he finds in any of them *a foolish timorousness*, (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads; and by no means will employ them in much, or speak to their commendations before others. For my part I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevents not, the ruine of many more.

Faith. *Well, my Brother, I am bound to believe you; not only because you say you know him, but also because like a Christian, you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.*

Chr. Had I known him no more than you, I might perhaps, have thought of him as at the first you did: Yea, had he received this report, at their hands only, that are enemies to Religion, I should have thought it

2 marg. . . . Religioe 3 4 brute 10, 11: Bruit 7 (see note K)
9 Saint rom. 1 Devil rom. 1 10 churl ital. 1 12 or to speak 8 etc.
13 'its 4: it's 5, 10, 11 14 Turk rom. 1 then 1 15-16 brackets
add. 2: bracket not closed 2 18 findeth 1, 2 22 commendations
1, 2, 4, 5, 6, 8 etc. 24 prevent 1 33 their ital. 1

had been a slander: (A Lot that often falls from bad mens mouths upon good mens names and professions:) But all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him *Brother*, nor *Friend*: the very naming of him among them, makes them blush, if they know him.

Faith. *Well, I see that saying, and doing are two things, and hereafter I shall better observe this distinction.*

Chr. They are two things indeed, and are as diverse, as are the Soul and the Body: For as the Body without the Soul, is but a dead Carcass; so, *Saying*, if it be alone, is but a dead Carcass also. The Soul of Religion is the practick part: *Pure Religion and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the World.* This *Talkative* is not aware of, he thinks that *hearing* and *saying* will make a good Christian: and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure our selves, that at the day of Doom, men shall be judged according to their fruits. It will not be said then, *Did you believe?* but, were you *Doers*, or *Talkers* only? and accordingly shall they be judged. The end of the world is compared to our Harvest, and you know men at Harvest regard nothing but fruit. Not that any thing can be accepted that is not of Faith: But I speak this to shew you how insignificant the profession of *Talkative* will be at that day.

Faith. *This brings to my mind that of Moses, by which he describeth the beast that is clean. He is such an one that parteth the hoof, and cheweth the cud: Not that parteth the*

The Carcass of Religion.

James 1. 27.
see ver. 2<2>,
2<3>, 24, 25,
26.

See Mat. 13.
and ch. 25.

Lev. 11.
Deut. 14.

6 Fiend 4	8 saying <i>ital.</i> (<i>Saying</i>) 1	doing <i>ital.</i>
(<i>Doing</i>) 1	II two <i>ital.</i> 1	15 see ver.
22, 23, 24, 25, 26 1: see ver. 2, 3, 24, 25, 26 2-5, 7, 10, 11: see ver.	marg. . . . Carcass . . . 7	
23, 24, 25, 26 6, 8, 93, 94	19 saying rom. 94 etc.	24 fruit
11	24 see Mat. 14. ch. 25 5, 6: see Mat. 14. 25 8 etc.	

Faithful convinced of the badness of Talkative.

hoof only, or that cheweth the cud only. The Hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the hoof, he parteth not with the way of sinners; but as the Hare he retaineth the foot of a Dog, or Bear, and therefore he is unclean.

1 Cor. 13. 1,
2, 3 ch. 14. 7.
Talkative, like
two things
that sound
without life.

Chr. You have spoken, for ought I know, the true Gospel sense of those Texts; and I will add another thing. *Paul* calleth some men, yea, and those great ¹⁰ Talkers too, *sounding Brass, and tinckling Cymbals*; that is, as he expounds them in another place, *Things without life, giving sound*. Things without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of life: Though their *sound* by their *talk*, be as if it were the tongue, or voice of an Angel.

Faith. *Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid ²⁰ of him?*

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. *What would you have me to do?*

Chr. Why, go to him, and enter into some serious discourse about *the power of Religion*: And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House, or Conversation. 30

Faith. Then *Faithful* stept forward again, and said to *Talkative*: *Come, what chear? how is it now?*

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

1 marg. Faithful . . . Talkative rom. exc. the proper names 11
6 he add. 3 7 he om. 11 9 an other 1 11 marg.
Talkative . . . life rom. exc. Talkative 11 marg. two] to 1 18
tongue ital. 1 19 as 2, 3 27 the rom. 6, 8 etc.
34 talk ital. 1

Faith. *Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving Grace of God discover it self, when it is in the heart of man?*

Talk. I perceive then that our talk must be *about the power of things*; Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, *Where the Grace of God is in the heart, it causeth there a great out-cry against sin.* Secondly——

Talkative's false discovery of a work of grace.

Faith. *Nay hold, let us consider of one at once: I think you should rather say, It shows it self by inclining the Soul to abhor its sin.*

Talk. Why, what difference is there between crying out against, and abhorring of sin?

Faith. *Oh! a great deal; a man may cry out against sin, of policy; but he cannot abhor it, but by vertue of a godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, house, and conversation. Josephs Mistris cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the Mother cries out against her Child in her lap, when she calleth it slut, and naughty girl, and then falls to hugging and kissing it.*

They cry out against sin, no sign of grace.

Gen. 39. 15.

Talk. You lie at the catch, I perceive.

Faith. *No not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?*

Talk. Great knowledge of Gospel Mysteries.

Faith. *This sign should have been first, but first or last, it is also false; for, knowledge, great knowledge may be obtained in the mysteries of the Gospel, and yet no work of grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said, Do you know all these things? And*

Great knowledge no sign of Grace.
1 Cor. 13.

2 it² add. 2 9 there rom. 1 15 marg. To cry out . . .
grace 1, 2: The crying out . . . grace 11 18-19 heart, and house 1
28 would] will 8 etc. 32 for rom. 1 34 all rom. 1

the Disciples had answered, Yes: He addeth, Blessed are ye if ye do them. He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: He that knoweth his Masters will and doth it not. A man may know like an Angel, and yet be no Christian: therefore your sign is it not true. Indeed to know, is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught: There is therefore knowledge, 10 and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith & love, which puts a man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content. Give me understanding, and I shall keep thy Law, yea, I shall observe it with my whole heart, Psal.

Knowledge and Knowledge.

True Knowledge attended with endeavours.

119. 34.

Talk. You lie at the catch again, this is not for edification.

Faith. Well, if you please propound another sign how this work of grace discovereth it self where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth it self, either to him that hath it, or to standers by.

To him that hath it, thus. It gives him conviction of sin, especially of the deflement of his nature, and the sin of 3 unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at Gods hand by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the

One good sign of grace.

John 16. 8.
Rom. 7. 24.
John 16. 9.
Mark 16. 16.
Psal. 38. 18.
Jer. 31. 19.
Gal. 2. 1<6>.
Acts 4. 12.
Matth. 5. 6.
Rev. 21. 6.

I added 11 2 if ye] that 7 3 knowing] knowledge 7
4 attended] attained 1 5 doeth 8 etc. 7 is it not true] is
not true 1: it not true 2: of it is not true 4, 5, 6, 8 etc. 13 put's 4
17 shall I observe 94 etc. 29 thus rom. 1 thus It gives 94:
thus it gives 10, 11 Rom. 7. 24] from 7. 24 || 10 (Lenox copy), 11
(see note L) 33 Gal. 2. 15 || 1-11 34 Rev. 1. 6 || 5, 6, 8 etc.

Saviour of the World, and the absolute necessity of closing with him, for life, at the which he findeth hungerings and thirstings after him, to which hungerings, &c. the promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude that this is a work of Grace, because his corruptions now, and his abused reason, makes his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound Judgment, before he can with steddiness conclude that this is a work of Grace.

To others it is thus discovered.

1. By an experimental confession of his Faith in Christ.
2. By a life answerable to that confession, to wit, a life of holiness; heart-holiness, family-holiness (if he hath a Family) and by Conversation-holiness in the world: which in the general teacheth him, inwardly to abhor his sin, and himself for that in secret, to suppress it in his Family, and to promote holiness in the World; not by talk only, as an Hypocrite or Talkative person may do: but by a practical subjection in Faith, and Love, to the power of the word: And now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your second question.

Faith. It is this, Do you experience this first part of this description of it? and doth your life and conversation testify the same? or standeth your Religion in word, or in Tongue, and not in Deed and Truth: pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also, nothing but what your Conscience can justify you in. For, not he that commendeth him-

- | | |
|--|--|
| 14 To . . . discovered <i>ital.</i> 1 | 15 Phil. 1. 27] Phil. 8. 17 7 |
| 16 to wit rom. 1 | 17 John 24. 15] John 2 93 Psal. 50. 20] Ps. 50. |
| 23 1 | 22 Talkative rom. 1 |
| 31 in ² om. 4, 5, 6, 8 etc. | 24 description 3 |
| | 29 the |
| | 33 then 1 |

self is approved, but whom the Lord commendeth. Besides, to say I am thus, and thus, when my Conversation, and all my Neighbors tell me, I lye, is great wickedness.

Talkative not
pleased with
Faithful's
question.

Talk. Then *Talkative* at first began to blush, but recovering himself, thus he replied, You come now to Experience, to Conscience, and God: and to appeal to him for justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not my self bound thereto, unless you take upon you to be a *Catechiser*; and, though you should so do, yet I may refuse to make you my Judge: But I pray will you tell me, why you ask me such questions?

The reasons
why Faithful
put to him
that question.
Faithful's
plain-dealing
to Talkative.

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose Religion lies in talk, and that your conversation gives this your Mouth-profession the lye. They say you are a spot among Christians, and that Religion fareth the worse for your ungodly Conversation, that some already have stumbled at your wicked waies, and that more are in danger of being destroyed thereby; your Religion, and an Ale-house, and Covetousness, and Uncleaness, and Swearing, and Lying, and vain Company-keeping, &c. will stand together. The Proverb is true of you, which is said of a Whore; to wit, That she is a shame to all Women; so you are a shame to all Professors.

Talkative
flings away
from Faithful.

Talk. Since you are ready to take up reports, and to judge so rashly as you do; I cannot but conclude you are some peevish, or melancholy man not fit to be discoursed with, and so adieu.

Chr. Then came up *Christian* and said to his Brother, I told you how it would happen, your words and his lusts could not agree; he had rather leave your company, than reform his life: but he is gone as I said, let

6 appeals 1 15 not om. 2 17 marg. . . . put him to 8 etc.
25 is²] it 11 26 to wit rom. 1 27 ashamè 1 30 melan-
cholick 5, 6, 8, 93, 10, 11: melanchollick 94 34 lust 10, 11 35
then 1.

him go; the loss is no mans but own, he has saved us *A good riddance.*
the trouble of going from him: for he continuing, (as I suppose he will do) as he is, he would have been but a blot in our company: besides, the Apostle says, *From such withdraw thy self.*

Faith. *But I am glad we had this little discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him; and so am clear of his blood, if he perisheth.*

Chr. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now adays, and that makes Religion to stink so in the Nostrils of many, as it doth: for they are these Talkative Fools, whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the fellowship of the godly) do puzzle the World, blemish Christianity, and grieve the sincere. I wish that all men would deal with such, as you have done, then should they either be made more conformable to Religion, or the company of Saints would be too hot for them. Then did Faithful say,

*How Talkative at first lifts up his Plumes!
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As Faithful talks of Heart-work, like the Moon
That's past the full, into the wain he goes;
And so will all, but he that Heart-work knows.*

Thus they went on talking of what they had seen by the way; and so made that way easie, which would otherwise, no doubt, have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his eye back, and

2-3 brackets add. 2

12 to stink so] so stink 1: to stink 2

13 Talkative *ital.* 1
either 94 etc.

17 puzzle] stumble 1

19 either be] be

21 Then . . . say add. 3 Faithful *ital.* 7, 94 etc.

26 wane 5 etc.

32 Now when they . . . a faithful Creator (p. 94,

1. 6) add. 2

espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother, who comes yonder? Then *Christian* looked, and said, It is my good friend *Evangelist*. Ai, and my good friend too, said *Faithful*; for 'twas he that set me the way to the Gate. Now was *Evangelist* come up unto them, and thus saluted them.

Evangelist
overtakes
them again.

Evan. Peace be with you, dearly beloved, and, peace be to your helpers.

They are glad
at the sight of
him.

Chr. *Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance, thy ancient kindness, and unwearied labouring for my eternal good.*

Faith. *And, a thousand times welcome, said good Faithful; Thy company, O sweet Evangelist, how desirable is it to us, poor Pilgrims!*

Evan. Then, said *Evangelist*, How hath it fared with you, my friends, since the time of our last parting? *what* have you met with, and *how* have you behaved your selves?

Chr. *Then Christian, and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty they had arrived to that place.*

His Exhorta-
tion to them.

Evang. Right glad am I, said *Evangelist*; not that you met with trials, but that you have been victors; and for that you have (notwithstanding many weaknesses,) continued in the way to this very day.

John 4. 36.
Gal. 6. 9.
1 Cor. 9. 24,
25, 26, 27.

I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed, and you have reaped, and the day is coming, when both he that sowed, and they that reaped shall rejoyce together; that is, if you hold out: for, in due time ye shall reap, if you faint not. The Crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in, and takes it from them? hold fast therefore that you have, let no man take your

Rev. 3. 11.

4 Ay 7 17 *what* rom. 9⁴ etc. how rom. 4, 5, 6, 8 etc.
20 *how ital.* 9⁴ etc. 21 *what ital.* 9⁴ etc. 23 you
have met 6, 8 etc. trails 3 29 1 Cor. 9. 24, 25, 29, 27 || 9³
30 you²] ye 8 etc. 32 Rev. 3. 14 || 4

Crown; you are not yet out of the gun-shot of the Devil: you have not resisted unto blood, striving against sin: let the Kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and above all, look well to your own hearts, and to the lusts thereof; for they are deceitful above all things, and desperately wicked: set your faces like a flint, you have all power in Heaven and Earth on your side.

Chr. *Then *Christian thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help, the rest of the way; and the rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them; and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth.*

Evan.* *My Sons, you have heard in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you: and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you: and be you sure that one or both of you must seal the testimony which you hold, with blood: but be you faithful unto death, and the King will give you a Crown of life.*

**He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Cœlestial City soonest, but because he*

* *They do thank him for his exhortation.*

* *He predicteth what troubles they shall meet with in Vanity Fair, and encourageth them to stedfastness.*

* *He whose lot it will be there to suffer, will have the better of his brother.*

9 in] on 2 11 marg. . . . exhortations 4, 5, 6, 8, 10, 11 21 in²
on 5, 6, 8 etc. 24 of¹] to 93

will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend and quit your selves like men; and commit the keeping of your souls to your God, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity*; and at the Town there is a Fair kept called *Vanity-Fair*: It is kept all the year long, it beareth the name of *Vanity-Fair*, because the Town where it is kept, is *lighter than Vanity*; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is vanity*.

This Fair is no new erected business, but a thing of ancient standing; I will shew you the original of it.

Almost five thousand years ago, there were Pilgrims walking to the Cœlestial City, as these two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this *Town of Vanity*, they contrived here to set up a Fair; a Fair wherein should be sold of *all sorts of Vanity*, and that it should last all the year long. Therefore at this Fair are all such Merchandize sold, as Houses, Lands, Trades, Places, Honors, Preferments, Titles, Countries; Kingdoms, Lusts, Pleasures, and Delights of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not?

And moreover, at this Fair there is at all times to be seen Juglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind.

6 God in well doing, as 4, 5, 6, 8 etc. 10 Fair *ital.* 1
it is] tis 1 12 then 1 Isa. 40. 7 || 11 Eccles. 1. 4 ch. 2. 11 || 93:
Eccles. 1. 4 ch. 2. 11, 17 || 8, 94 13 *Vanity* rom. 1 18 thousand 3
22 this *ital.* 1 24 *all sorts of* rom. 94 etc. 25-6 this Fair *ital.* 1
34 every kind] all sorts 1

Esa. 40. 17.
Eccles. 1.
ch. 2. 11, 17.

*The Antiquity
of this Fair.*

*The Merchandize
of this
Fair.*

Here are to be seen too, and that for nothing, Thefts, Murders, Adulteries, False-swearers, and that of a blood-red colour.

And as in other Fairs of less moment, there are the several rows & Streets under their proper names, where such and such Wares are vended: So here likewise, you have the proper places, Rows, Streets, (*viz.* Countreys, and Kingdoms) where the Wares of this Fair are soonest to be found: Here is the *Britain Row*, the *French Row*, the *Italian Row*, the *Spanish Row*, the *German Row*, where several sorts of Vanities are to be sold. But as in other Fairs, some one Commodity is as the chief of all the Fair, so the Ware of *Rome* and her Merchandize is greatly promoted in this Fair: Only our *English Nation*, with some others, have taken a dislike thereat.

The Streets of this Fair.

Now, as I said, the way to the Cœlestial City lies just through this *Town*, where this lusty Fair is kept; and he that will go to the City, and yet not go through this *Town*, must needs *go out of the World*. The Prince of Princes himself, when here, went through this *Town* to his own Country, and that upon a *Fair-day* too: Yea, and as I think it was *Beelzebub*, the chief Lord of this *Fair*, that invited him to buy of his *Vanities*; yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went through the *Town*. Yea, because he was such a person of Honor, *Beelzebub* had him from *Street* to *Street*, and shewed him all the Kingdoms of the World in a little time, that he might, (if possible) allure that Blessed One, to cheapen and buy some of his *Vanities*. But he had no mind to the Merchandize, and therefore left the *Town*; without laying out so much as one farthing upon these *Vanities*.

1 Cor. 5. 10. Christ went through this Fair. Matth. <4>. 8. Luk. 4. 5, 6, 7.

Christ bought nothing in this Fair.

1 too *add. 2* 4 the *om. 4, 5, 6, 8 etc.* 6 and such *om.*
5, 6, 8 *etc.* 9 *marg. this] the 4, 5, 6, 8 etc.* 12 Fairs *ital.*
1, 8 *etc.* 13 fair 1 14 this fair 1: this Fare 5 18 thorow 1
this *ital.* 1 19 thorow 1 20 must *ital.* 1 21 this *ital.* 1 Town
rom. 9⁴ *etc.* 22 too *ital.* 1 Matth. 4. 8 || 1, 8, 9⁴: Matth. 7. 8 ||
2-7, 10, 11: Matth. 4. 1 || 93 26 thorow 1 30 brackets *add. 2*
cheapen *ital.* 1 31 buy *ital.* 1

This *Fair* therefore is an ancient thing, of long standing, and a very great *Fair*.

The Pilgrims enter the Fair.

The Fair in a hubbub about them.

The first cause of the hubbub.

I Cor. 2. 7, 8.
The second cause of the hubbub.

Third cause of the hubbub.

Psal. 119. 37.
Phil. 3. 19, 20.

Fourth cause of the hubbub.

Prov. 23. 23.

They are mocked.

The Fair in a hubbub.

Now these Pilgrims, as I said, must needs go through this *Fair*: Well, so they did; but behold, even as they entred into the *Fair*, all the people in the *Fair* were moved, and the Town it self, as it were in a Hubbub about them; and that for several reasons: For,

First, The Pilgrims were cloathed with such kind of *Raiment*, as was diverse from the *Raiment* of any that traded in that *Fair*. The people therefore of the *Fair* made a great gazing upon them: Some said they were Fools, some they were Bedlams, and some they are Outlandish-men.

Secondly, And as they wondred at their *Apparel*, so they did likewise at their *Speech*; for few could understand what they said; they naturally spoke the Language of *Canaan*; But they that kept the *Fair*, were the men of this world: So that from one end of the *Fair* to the other, they seemed *Barbarians* each to the other.

Thirdly, But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares, they cared not so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*; and look upwards, signifying that their Trade and Traffick was in Heaven.

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? but they, looking gravely upon him, said, *We buy the truth*. At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub, and great stir

I antient 4 3 thorow I 9 *Raiment*^{1, 2} rom. I 12 are]
were 8 etc. 14 marg. *The second*] 2d. I *Apparel* rom. I
15 at om. 94 *Speech* rom. I 20 marg. *Third . . . hubbub* add. 2:
hubbub 2, 4 etc. 27 marg. *Fourth . . . hubbub* add. 2: *hubbub* 2,
4 etc. 28 What . . . buy? *ital.* 5, 6, 8 etc. 32 marg. . .
hubbub 1, 2, 4 etc.

in the *Fair*; insomuch that all order was confounded. Now was word presently brought to the *great one* of the *Fair*, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the *Fair* was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual Garb? *The men told them, that they were Pilgrims

They are examined.

10 and Strangers in the world, and that they were going to their own Country, *a* which was the Heavenly *Jerusalem*; and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to lett them in their Journey. Except it was, for that, when one asked them what they would buy, they said, they would *buy the truth*. But they that were appointed to examine them, did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in the *Fair*.

* *They tell who they are, and whence they came.*

a Heb. 11. 13, 14, 15, 16.

They are not believed.

20 Therefore they took them, and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a spectacle to all the men of the *Fair*. There therefore they lay for some time, and were made the Objects of any mans sport, or malice, or revenge. The great one of the *Fair* laughing still at all that befel them. But the men being patient, and not rendring railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done: Some men in the *Fair* that were more

They are put in the Cage.

Their behaviour in the Cage.

30 observing, and less prejudice than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they

The men of the Fair do fall out among themselves about these two men.

I in so much 1, 8, 9³, 9⁴

7 whether I

II Heb. 11. 13, 14, 15, 16 *add.* 2: Heb. 11. 12,

13, 14, 15, 16 || 5, 6, 8 *etc.*

12 no] none I

16 marg. *They are*

not in the cage II (*see note M*)

18 then I

30 prejudice 3, 7

then I

seemed confederates, and should be made partakers of their misfortunes. The other replied, That for ought they could see, the men were quiet, and sober, and intended no body any harm; and that there were many that Traded in their *Fair*, that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely, and soberly before them) they fell to some blows, among themselves, and did harm one to another. Then were these two poor men brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the *Fair*. So they beat them pitifully, and hanged Irons upon them, and led them in Chains up and down the *Fair*, for an example and terror to others, lest any should speak in their behalf, or joyn themselves unto them. But *Christian and Faithful* behaved themselves yet more wisely; and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the *Fair*. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatned that the Cage, nor Irons, should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the *Fair*.

They are made the Authors of this disturbance.

They are led up and down the Fair in Chains, for a terror to others.

Some of the men of the Fair won to them.

Their Adversaries resolve to kill them.

They are again put into the Cage, and after brought to Tryal.

Then were they re-manded to the Cage again, until further order should be taken with them. So they put them in, and made their feet fast in the Stocks.

Here also they called again to mind what they had heard from their faithful friend *Evangelist*, and was the more confirmed in their way and sufferings, by what he told them would happen to them. They also now

6 then I 8-9 men themselves behaving themselves I 16
a terror I 17 should further speak I 19 ignominy] Ignomy
11 25 neither the Cage I I 32 Here also . . . disposed of
(p. 99; l. 7) add. 2 also] therefore 9⁴ etc. 33 were 5, 6, 8 etc.

comforted each other, that whose lot it was to suffer, even he should have the best on't; therefore each man secretly wished that he might have that preferment: but committing themselves to the All-wise dispose of him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal in order to their
10 Condemnation. When the time was come, they were brought before their Enemies and Arraigned; the Judges name was Lord *Hategood*. Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this.

That they were enemies to, and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous Opinions, in contempt of the Law of their Prince.

Then *Faithful* began to answer, That he had only set
20 himself against that which had set it self against him that is higher than the highest. And, said he, as for disturbance, I make none, being my self a man of Peace; the Parties that were won to us, were won, by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of; since he is *Beelzebub*, the Enemy of our Lord, I defie him, and all his Angels.

Then Proclamation was made, that they that had ought to say for their Lord the King against the
30 Prisoner at the Bar, should forthwith appear, and give in their evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition*, and *Pickthank*. They were then asked, If they knew the Prisoner at the Bar? and what they had to say for their Lord the King against him.

Then stood forth **Envy*, and said to this effect; My Lord, I have known this man a long time, and will

1-2 suffer, that even 2 21 then 1 23 Party 1 32 was 1
36 marg. *Envy begins* add. 3, om. 7

Their Indictment.

Faithfuls answer for himself.

* *Envy begins.*

attest upon my Oath before this honourable Bench,
That he is—

Judge. Hold, give him his Oath: So they swear him. Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our Countrey; he neither regardeth Prince nor People, Law nor Custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principle of Faith and Holiness. And in particular, I heard him once my self affirm, *That Christianity, and the Customs of our Town of Vanity, were Diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judg. Then did the Judge say to him, Hast thou any more to say?

Envy. My Lord, I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by. Then they called *Superstition*, and bid him look upon the Prisoner; they also asked, What he could say for their Lord the King against him? Then they sware him, so he began.

*Super.** My Lord, I have no great acquaintance with this man, nor do I desire to have farther knowledge of him; However this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this *Town*; for then talking with him, I heard him say, That our Religion was naught, and such by which a man could by no means please God: which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, That we still do worship in vain, are yet in our sins, and

* Superstition follows.

3 sware 1, 2, 4 etc.	9 Principles 1, 2, 7, 9 ³	15 to] unto 11
20 then 1	26 marg. Superstition follows add. 3, om. 7	27
further 1, 2, 7	31 nought 10, 11	33 saying 9 ⁴ etc.
two wit. 1		34

finally shall be damned; and this is that which I have to say.

Then was *Pickthank* sworn, and bid say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Beelzebub*, and hath spoke contemptibly of his honorable Friends, whose names are the Lord *Old-man*, the Lord *Carnal-delight*, the Lord *Luxurious*, the Lord *Desire of Vain-glory*, my old Lord *Letchery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these Noble-men should have any longer a being in this Town; Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly villain, with many other such like villifying terms, with which he hath bespattered most of the Gentry of our Town. When this *Pickthank* had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying, Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee.

Faith, May I speak a few words in my own defence?

Judg. Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us hear what thou hast to say.

Faith. 1. I say then in answer to what Mr. *Envy* hath spoken, I never said ought but this, That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

3 bid] did 10, 11 9-10 spoken contemptibly 8-10: spoken contemptible 11 19 Villian 1: Vilvain 7 20 with] by 1 29 hear] see 1, 2, 7 30 thou vile Runagate hast 4, 5, 6, 8 etc. 35 a miss 1

Pickthank's Testimony.

Sins are all Lords and great ones.

Faithfuls defence of himself.

2. As to the second, to wit, Mr. *Superstition*, and his charge against me, I said only this, *That in the Worship of God there is required a Divine Faith; but there can be no Divine Faith, without a Divine Revelation of the Will of God: therefore whatever is thrust into the Worship of God, that is not agreeable to Divine Revelation, cannot be done but by an humane Faith, which Faith will not be profit to Eternal Life.*

3. As to what Mr. *Pickthank* hath said, I say, (avoiding terms, as that I am said to rail, and the like) That the Prince of this Town, with all the rabblement his Attendants; by this Gentleman named, are more fit for a being in Hell, than in this Town and Country; and so the Lord have mercy upon me.

The Judge his
speech to the
Jury.

Then the Judge called to the Jury (who all this while stood by, to hear and observe;) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breasts to hang him, or save his life: but yet I think meet to instruct you into our Law.

Exod. 1.

There was an Act made in the days of *Pharaoh* the Great, Servant to our Prince, that, lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River.

Dan. 3.

There was also an Act made in the days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down and worship his Golden Image, should be thrown into a Fiery <Furnace>.

Dan. 6.

There was also an Act made in the days of *Darius*, That who so, for some <time>, called upon any God but him, should be cast into the Lions Den. Now the substance of these Laws this Rebel has broken, not only in thought,

6 to a divine 1	7 be profit] profit 1: be profitable 5, 6, 8 etc.
12 Gentlemen 1	13 a om. 10, 11 then 1 21 breasts 1:
breast 5, 6, 8 etc.	22 into] in 8 etc. 28 an Act also 5, 6, 8 etc.
31 Furnance 3	33 time om. 3 him] his 1

(which is not to be born) but also in word and deed; which must therefore needs be intolerable.

For that of *Pharaoh*, his Law was made upon a supposition, to prevent mischief, no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the death.

Then went the Jury out, *whose names were Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, M. *High-mind*, Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*, who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first Mr. *Blind-man*, the Foreman, said, *I see clearly that this man is an Heretick*. Then said Mr. *No-good*, *Away with such a fellow from the Earth*. Ay, said Mr. *Malice*, *for I hate the very looks of him*. Then said Mr. *Love-lust*, *I could never indure him*. Nor I, said Mr. *Live-loose*, *for he would always be condemning my way*. Hang him, hang him, said Mr. *Heady*. A sorry Scrub, said Mr. *High-mind*. My heart riseth against him, said Mr. *Enmity*. He is a Rogue, said Mr. *Lyar*. Hanging is too good for him, said Mr. *Cruelty*; Let's dispatch him out of the way, said Mr. *Hate-light*. Then said Mr. *Implacable*, *Might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death*.*

* The Jury and their names.

Every ones private verdict.

And so they did, therefore he was presently condemned, to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

* They conclude to bring him in guilty of death.

They therefore brought him out, to do with him according to their Law; and first they Scourged him,

The cruel death of Faithful.

3 a om. 4, 5, 6, 8 etc. 4 yet being 9^a etc. 9 marg. The Jury . . . names add. 3, om. 7 10 Mr.³] M. 4 11 M.] Mr. 1, 2, 4, 5, 6, 8 etc. 14 afterwads 4 15 conclude 8, 9³, 9⁴ 16 marg. Every . . . verdict add. 3, om. 7 And first among themselves Mr. *Blindman* 4, 5, 6, 8 etc. 29 in om. 9⁴, 10 marg. They . . . death add. 3, om. 7

then they Buffeted him, then they Lanced his flesh with Knives; after that they Stoned him with Stones, then prickt him with their Swords, and last of all they burned him to Ashes at the Stake. Thus came *Faithful* to his end. *Now I saw that there stood behind the multitude a Chariot and a couple of Horses, waiting for *Faithful*, who (so soon as his Adversaries had dispatched him) was taken up into it, and straitway was carried up through the Clouds, with sound of Trumpet, the nearest way to the Cœlestial Gate. But as for *Christian* he had some respite, and was re-manded back to prison; so he there remained for a space: But he that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way.

And as he went he Sang.

* A Chariot
and Horses
wait to take
away Faithful.

Christian is
still alive.

* The Song that
Christian made
of Faithful
after his death.

* *Well Faithful, thou hast faithfully profest.
Unto thy Lord; with whom thou shalt be blest;
When Faithless ones, with all their vain delights,
Are crying out under their hellish plights.
Sing, Faithful, sing; and let thy name survive;
For though they kill'd thee, thou art yet alive.*

Christian has
another Com-
panion.

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful*, (being so made by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the *Fair*) who joyned himself unto him, and entring into a brotherly covenant, told him that he would be his Companion. Thus one died to make testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christ(i)an*. This *Hopeful* also told

There is more
of the men of
the Fair will
follow.

1 Lanced 1, 2: lanced 7: lanced 94 etc. 5 marg. A Chariot
... Faithful add. 3, om. 7: A Chariot om. 4 10 marg. Christian
is still alive] Christian still a Prisoner 4, 5, 6, 8 etc. 16 And ...
Sang. add. 3, om. 7: And as he went he sang saying 4, 5, 6, 8 etc.
17 marg. The Song ... death add. 3, om. 7 18 whom] him 1
19 delight 94 etc. 25 being made so 1 29 make] bear 4, 5, 6,
8 etc. 31 Christian 3 Christian in his Pilgrimage. This 4, 5,
6, 8 etc. marg. ... are ... 4, 5, 6, 8 etc.

Christian, that there were many more of the men in the *Fair* that would take their time, and follow after.

So I saw, that quickly after they were got out of the *Fair*, they overtook one that was going before them, whose name was *By-ends*; so they said to him, What Country-man, Sir? and how far go you this way? He told them, That he came from the Town of *Fair-speech*, and he was going to the Cælestial City, (but told them not his name.)

They overtake By-ends.

From **Fair-speech*, said *Christian*; *is there any good* * *Prov. 26. 25.* *that lives there?*

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray Sir, what may I call you? said *Christian*.

By-ends. I am a stranger to you, and you to me; if you be going this way, I shall be glad of your company; if not, I must be content.

By-ends loth to tell his name.

Chr. This Town of *Fair-speech* said *Christian*, I have heard of it, and, as I remember, they say it's a wealthy place.

By-ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Chr. Pray, who are your Kindred there, if a man may be so bold;

By-ends. Almost the whole Town; and in particular, my Lord *Turn-about*, my Lord *Time-server*, my Lord *Fair-speech*, (from whose Ancestors that Town first took its name:) Also Mr. *Smooth-man*, Mr. *Facing-bothways*, Mr. *Any-thing*, and the Parson of our Parish, Mr. *Two-tongues*, was my Mothers own Brother by Father's side: And to tell you the truth, I am become a Gentleman of good Quality, yet my Great Grand-father was but a Water-man, looking one way, and rowing another: and I got most of my estate by the same occupation.

Chr. Are you a Married man?

By-ends. Yes, and my Wife is a very vertuous

The Wife and kindred of By-ends.

4 was om. 2, 7 8 Cælestial 3 10 Prov. 26. 25 add. 2 10-11
good that lives] that be good live 1 13 said Christian add. 3, om. 7
17 said Christian add. 3, om. 7 18 it om. 4, 5, 6, 8 etc. waelthy 93
23-9 Almost . . . side: And add. 2 29 the add. 2 become
add. 3, om. 7

Where By-ends
differs from
others in
Religion.

Woman, the Daughter of a vertuous Woman; She was my Lady *Fainings* Daughter, therefore she came of a very honorable Family, and is arrived to such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide. Secondly, we are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines, and the people applaud it.

Then *Christian* stept a little atoside to his fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends*, of *Fair-speech*, and if it be he, we have as very a Knave in our company, as dwelleth in all these parts. Then said *Hopeful*, ask him; methinks he should not be ashamed of his name. So *Christian* came up with him again; and said, Sir, you talk as if you knew something more than all the world doth, and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. *By-ends* of *Fair-speech*?

By-ends. This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have born theirs before me.

How By-ends
got his name.

Chr. But did you never give an occasion to men to call you by this name?

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this name, was, that I had always the luck to jump in my Judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I heard of, and to tell you what I think, I fear this name

6 but yet 2, 7 11 it] him 4, 5, 6, 8 etc. (see p. 107, ll. 10-11; p. 108, ll. 32-4) 12 a toside 1, 2, 7: aside 4, 5, 6, 8 etc.
22 That 1 25 borne 8 35 was 1 35-6 I had heard 1

belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair Company keeper, if you will still admit me your associate. *He desires to keep company with Christian.*

Chr. If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.

By-ends. You must not impose, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do in what I propound, as we.

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, until some overtake me that will be glad of my company.

Now I saw in my dream, that *Christian* and *Hopeful*, forsook him, and <kept> their distance before him, but one of them looking back, saw three men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low *Conje*, and they also gave him a *Complement*. The mens names were Mr. *Hold-the-World*, Mr. *Mony-love*, and Mr. *Save-all*; men that Mr. *By-ends*, had formerly bin acquainted with; for in their minority they were Schoolfellow, and were taught by one Mr. *Gripe-man*, a Schoolmaster in *Love-gain*, which is a market town in the County of *Coveting* in the North. This Schoolmaster taught them the art of getting, either by violence, cousenage flattery, lying or by putting on a guise of Religion, and these four

I then I	16 marg. <i>By-ends and Christian parts 4, 7: By-ends . . .</i>
part 5, 6, 8 etc.	21 Now I . . . devouring fire (p. 113, l. 16) add. 3
Now] Then 7	22 kept 3, 4 25 <i>Conjee</i> 5: <i>Congee</i> 6, 8 etc.
26 <i>Complement</i> rom. 94 etc.	marg. <i>He has new Companions</i> 4 etc.
28 been 4 etc.	29 School-fellows 4 etc. 33 cosenage 7: cozenage

Gentlemen had attained much of the art of their Master, so that they could each of them have kept such a School themselves.

Well when they had, as I said, thus saluted each other, Mr. *Mony-love* said to Mr. *By-ends*, who are they upon the Road before us? for *Christian* and *Hopeful* were yet within view.

By-ends. They are a couple of far count<re>y-men, that after *their mode*, are going on Pilgrimage.

Mony-love. Alas, why did they not stay that we might have had their good company, for *they*, and *we*, and *you* Sir, I hope, are all going on Pilgrimage.

By-ends. We are so indeed, but the men before us, are so ridged, and love so much their own notions, and do also so lightly esteem the opinions of others; that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Mr. *Save-all*, that's bad; But we read of some, *that are righteous over-much*, and such mens ridgedness prevails with them to judge and condemn all but themselves. But I pray what and how many, were the things wherein you differed.

By-ends. <W>hy they after their head-strong manner, conclude that it is duty to rush on their Journey *all* weathers, and I am for waiting for *Wind* and *Tide*. They are for hazzarding all for God, at a clap, and I am for taking *all* advantages to secure my life and estate. They are for holding *their notions*, though all other men are against them, but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion, when in rags, and contempt, but I am for him when he walks in his golden slippers in the Sunshine, and with applause.

8 marg. By-ends Carracter of the Pilgrims 4: By-ends Character . . .
 5 etc. country-men 3 9 their rom. 9^a etc. 12 on a
 Pilgrimage 9^a etc. 14 rigid 4 etc. 15 so om. 9^a etc.
 other 4, 7 20 rigidness 4 etc. 22 what ital. 7 how ital. 7
 24 why 3 25 all rom. 7 28 all rom. 7, 9^a etc. 30 are]
 be 10, 11 33 slippers 4 etc.

Mr. *Hold-the-world*. Ai, and hold you there still, good Mr. *By-ends*, for, for my part, I can count him but a fool, that leaving the liberty to keep what he has; shall be so unwise as to lose it. Let us be wise *as Serpents*, 'tis best to make hay when the Sun shines; you see how the Bee lieth still all winter and bestirs her then only when she can have profit with pleasure. God sends sometimes Rain, and sometimes Sunshine; if they be such fools to go through the first, yet let us be content
 10 to take fair weather along with us. For my part I like that Religion best, that will stand with the security of Gods good blessings unto us; for who can imagin that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* saies, that a good man *shall lay up gold as dust*. He must not be such as the men before us, if they be as you have discribed them.

Mr. *Save-all*. I think that we are all agreed in this
 20 matter, and therefore there needs no more words about it.

Mr. *Mony-love*. No, there needs no more words about this matter indeed, for he that believes neither Scripture nor reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

Mr. *By-ends*. My Brethren, we are, as you see, going all on Pilgrimage, and for our better diversi^on from things that are bad, give me leave to propound unto
 30 you this question.

Suppose a man; a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life. Yet so, as that he can by no means come by them, except in appearance, at least he becomes extra-

1 Ay 7, 9 ⁴ etc.	2 for ¹ om. 10, 11	3 leaving] having
4 etc.	4 as ¹ om. 9 ⁴ etc.	wise ital. 7
'its 4: it's 5 etc.	6 then om. 4 etc.	17 dust. But he 4 etc.
28 diversian 3	34 in appearance, at least, 4, 7: in appearance at least, 6, 8 etc.	

ordinary Zealous in some points of Religion, that he medled not with before, may he not use this means to attain his end, and yet be a right honest man.

Mr. Mony-love, I see the bottom of your question, and with these Gentlemens good leave, I will endeavour to shape you an answer. And first to speak to your question, as it concerns a Minister himself. Suppose a Minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting of it; yet so as by being more studious, by preaching more frequently, and zealously, and because the temper of the people requires it, by altering of some of his principles, for my part I see no reason but a man may do this (provided he has a call.) *Ai, and more a great deal besides, and yet be an honest man.* For why,

1. His desire of a greater benefice is lawful (this cannot be contradicted) since 'tis set before him by providence; so then, he may get it if he can, *making no question for conscience sake.*

2. Besides, his desire after that benefice, makes him more studious, a more zealous preacher, &c. and so makes him a better man. Yea makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth, 1. That he is of a <self>-denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the Ministerial function.

4. I conclude then, that a Minister that changes a *small* for a *great*, should not for so doing, be judged as <covetous>, but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question which

10 of² om. 7 12 it om. 7 14 Ay 7, 9⁴ etc. 26 disserting
5, 93: deserting 11 (see note N) 27 safe denying 3: selfe-denying
4 32 coveteous 3 33 industry, thereby be 10, 11

concerns the *Tradesman* you mentioned: suppose such an one to have but a poor imploy in the world, but by becomin(g) Religious, he may mend his market, perhaps get a rich wife, or more, and for better customers to his shop. For my part I see no reason but that this may be lawfully done. For why,

1. To become religious is a vertue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more
10 custome to my shop.

3. Besides the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gaine, and all these by becoming religious, which is good. Therefore to become religious to get all these is a good and profitable design.

This answer, thus made by this Mr. *Mony-love*, to Mr. *By-ends*, question, was highly applauded by them
20 all; wherefore they concluded upon the whole, that it was most wholesome and advantagious. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* was yet within call; they joyfully agreed to assault them with the question as soon as they overtook them, and the rather because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still till they came up to them, but they concluded as they went, that not *By-ends*, but old Mr. *Hold-the-world* should propound the
30 question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

So they came up to each other and after a short salutation, Mr. *Hold-the-world* propounded the ques-

3 becomin 3 4 far 5, 6, 8 etc. 19 Mr. *By-ends's* question
4, 10: Mr. *By-ends* question 5-9⁴: Mr. *By-end's* question 11 23
were 5, 6, 8 etc. 24 joyfully] joyntly 4 etc. 28-9 Mr. *By-ends*
4 etc.

tion to *Christian* and his fellow, and bid them to answer it if they could.

Chr. Then said *Christian*, even a babe in Religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, *Joh. 6*. How much more abominable is it to make of him and religion a stalking horse to get and enjoy the world. Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this opinion.

1. *Heathens*, for when *Hamor* and *Shechem* had a mind to the Daughter and Cattle of *Jacob*, and saw that there was no waies for them to come at them, but by becoming circumcised, they say to their companions; If every male of <us> be circumcised, as they are circumcised, shall not their Cattle, and their substance, and every beast of theirs be ours. Their Daughter and their Cattle were that which they sought to obtain, and their Religion the stalking horse they made use of to come at them. Read the whole story, *Gen. 34. 20, 21, 22, 23.*

2. The Hypocritical Pharisees were also of this Religion, long prayers were their pretence, but to get widows houses were their intent, and greater damnation was from God their Judgment, *Luke 20. 46, 47.*

3. *Judas* the Devil was also of this Religion, he was religious for the bag, that he might be possessed of what was therein, but he was lost, cast away, and the very Son of perdition.

4. *Simon* the witch was of this Religion too, for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from *Peters* mouth was according, *Act. 8. 19, 20, 21, 22.*

5. Neither will it out of my mind, but that that man that takes up Religion for the world, will throw away Religion for the world; for so surely as *Judas* designed the world in becoming religious: so surely did he also

6 more is it abominable 8 etc. 10 Hamar and Sechem 11
14-16 If . . . ours ital. 6, 8 etc. 14 of it 3 16 Daughters
10, 11 29 witch] which 94 (see note O)

sell Religion, and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of as authentick such answer, is both Heathenish, Hypocritical and Devilish, and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christians* answer, so there was a great silence among them. Mr. *By-ends* and his company also staggered, and kept behind, that *Christian* and *Hopeful* might outgo them. Then said *Christian* to his fellow, if these men cannot stand before the sentence of men, what will they do with the sentence of God? & if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then *Christian* & *Hopeful* outwent them again, and went till they came at a delicate Plain, called *Ease*, where they went with much content; but that Plain was but narrow, so they were quickly got over it. Now at the further side of that Plain, was a little Hill called *Lucre*, & in that Hill a *Silver-Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

Then I saw in my Dream, that a little off the Road, over against the *Silver-Mine*, stood **Demas*, (Gentleman like) to call to Passengers to come and see: who said to *Christian* and his fellow; **Ho*, turn aside hither, and I will shew you a thing.

Chr. *What thing so deserving as to turn us out of the way?*

17 them again] him 1, 2 20 narrow *ital.* 1 25 brink] brim
8 etc. 29 off] of 7 30 marg. Demas . . . Lucre add. 3
31 to² om. 5, 6, 8 etc. 32 marg. He . . . him add. 3 34-5
out of the way to see it 9^a etc.

The ease that Pilgrims have is but little in this life.

Lucre Hill a dangerous Hill.

* *Demas at the Hill Lucre.*

* *He calls to Christian and Hopeful to come to him.*

Dem. Here is a *Silver-Mine*, and some digging in it for Treasure; if you will come, with a little pains you may richly provide for your selves.

Hopeful
tempted to go,
but Christian
holds him back.

Hopef. Then said Hopeful, *Let us go see.*

Hos. 4. 18.

Chr. Not I, said *Christian*; I have heard of this place before now, and how many have there been slain; and besides, that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage. Then *Christian* called to *Demas*, saying, *Is not the place dangerous? hath it not hindred many in their Pilgrimage?*

Dem. Not very dangerous, except to those that are careless: but withal, he blushed as he spake.

Chr. Then said *Christian* to *Hopeful*, Let us not stir a step, but still keep on our way.

Hope. *I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.*

Chr. No doubt thereof, for his Principles lead him that way, and a hundred to one but he dies there.

Christian
roundeth up
Demas.

Dem. Then *Demas* called again, saying, But will you not come over and see?

2 Tim. 4. 19.

Chr. Then *Christian* roundly answered, saying, *Demas*, Thou art a(n) enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties Judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? is it not the same by the which I have called thee?

De. Yes, my name is *Demas*, I am the Son (of) *Abraham*.

4 Hopeful *ital.* 6, 8 *etc.* 6 have there] there have 10, 11
8 Pilgrimage 3 12 blushed *ital.* 1 16 invitations 9³ 23 a(n)]
at 3 34 the same] it 1 35 (of) *om.* 3

Chr. I know you, *Gehazi* was your Great Grandfather, and *Judas* your Father, and you have trod their steps, It is but a devilish prank that thou usest: Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

2 King. 5. 20.
Mat. 26. 14,
15 ch. 27. 1, 2,
3, <4>, 5, 6.

By this time *By-ends* and his companions was come again within sight, and they at the first beck went over to *Demas*. Now whether they fell into the Pit, by looking over the brink thereof, or whether they went down to dig, or whether they was smothered in the bottom, by the damps that commonly arise, of these things I am not certain: But this I observed, that they never was seen again in the way.

By-ends goes
over to Demas.

Then Sang Christian,

By-ends, and *Silver-Demas*, both agree,
One calls, the other runs, that he may be
A sharer in his *Lucre*: so these do
Take up in this *World*, and no further go.

No<w> I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old *Monument*, hard by the High-way-side, at the sight of which they were both concerned, because of the strangeness of the form therof; for it seemed to them as if it had been a *Woman* transformed into the shape of a Pillar: here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof: At last *Hopeful* espied written above upon the head thereof, a Writing in an unusual hand; but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came; and after a little laying of Letters together, he found

They see a
strange monu-
ment.

1 2 Kings 5. 10 || 1 Chap. 27. 1, 2, 3, 4, 5 || 1: chap. 27. 1, 2, 3,
5, 5 || 2: ch. 27. 1, 2, 3, 5, 6 || 3 etc. 8 and his companions add. 3
were 5, 6, 8 etc. 9-14 they] he 1, 2 12 were 5 etc.
14 were 5 etc. 16 Then Sang Christian, add. 2 19 do] two 1, 2
21 No<w> I saw . . . remember *Lot's Wife* (p. 117, l. 29) add. 2
No<w>] Not 3 marg. *They . . . monument* add. 3

Gen. 19. 26.

the same to be this, *Remember Lot Wife*. So he read it to his fellow; after which, they both concluded, that that was the *Pillar of Salt into which *Lot's Wife* was turned for her looking back with a *covetous heart*, when she was going from *Sodom* for safety. Which sudden & amazing sight, gave them occasion of this discourse.

Chr. Ah my Brother, this is a se^asonable sight, it came opportunely to us after the invitation which *Dema^s* gave us to come over to view the Hill *Lucre*: and had we gone over as he desired us, and as thou wast inclining to do (my Brother) we had, for ought I know, been made our selves a spectacle for those that shall come after to behold.

Hope. I am sorry that I Was so foolish, and am made to wonder that I am not now as *Lot's Wife*? for wherein was the difference 'twixt her sin and mine; she only looked back, and I had a desire to go see; let Grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here for our help for time to come: *This* woman escaped one Judgment; for she fell not by the destruction of *Sodom*, yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

Hope. True, and she may be to us both *Caution*, and *Example*; *Caution* that we should shun her sin, or a sign of what judgment will overtake such as shall not be prevented by this caution: So *Korah Dathan*, and *Abiram*, with the two hundred and fifty men, that perished in their sin, did also become *a sign, or example to others to beware: but above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently

* Numb. 26.
9, 10.

1 <i>Lot's</i> 2, 4, 5, 9 ^a etc.: <i>Lots</i> 6-9 ³	3 <i>Wife</i> rom. 9 ^a etc.	4
back add. 3	5 for safety add. 3	8 seasonable 3: se ^a sonable 7
9 opportunely 7	9-10 <i>Deman</i> 3, 7	12 inclined 6, 8 etc.
13 made our selves like this woman a spectacle 4, 5, 6, 8, 9 ³ , 9 ^a : made like this woman a spectacle 10, 11	22 <i>This</i> rom. 9 ^a etc.	31
their] the 7	Numb. 26. 19, 0 9 ³	to others om. 5, 6, 8 etc.

yonder to look for that treasure, which this Woman, but for looking behind her, after (for we read not that she stept one foot out of the way) was turned into a pillar of Salt; specially since the Judgment which overtook her, did make her an example, within sight of where they are: for they cannot chuse but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their heart is grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge, or that will cut purses under the Gallows. It is said of the men of *Sodom*, *That they were sinners* exceedingly*, because * Gen. 13. 13. they were sinners *before the Lord*; that is, in his eyesight; and notwithstanding the kindnesses that he had shewed them, for the Land of *Sodom*, was now, like the † Garden of *Eden heretofore*. This therefore provoked † Vers. 10. him the more to jealousy, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest Judgments.

Hope. Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I, am not made, my self, this example. This ministreth occasion to us to thank God, to fear before him, and always to remember *Lor's Wife*.

I saw then that they went on their way to a pleasant *A River*. River; which *David the King* called the *River of God*; Psal. 65. 9. but, *John*, *The River of the water of life*. Now their way Rev. 22. lay just upon the bank of the River: here therefore Ezek. 47. *Christian* and his Companion walked with great delight; they drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: besides, on the banks of this River, on either side, were *green*

9 hearts are 6, 8 etc.

the] that 5, 6, 8 etc.

21 are, they

that 10, 11

*Trees by the
River.
The fruit and
leaves of the
Trees.
A Meadow in
which they lie
down to sleep.
Psal. 22.
Isa. 14. 30.*

Trees, for all manner of Fruit, and the Leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their blood by Travels. On either side of the River was also a Meadow, curiously beautified with Lillies; And it was green all the year long. In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River: and then lay down again to sleep. Thus they did several days and nights. Then they sang,

*Behold ye how these Christal streams do glide.
(To comfort Pilgrims) by the High-way side;
The Meadows green; besides their fragrant smell
Yield dainties for them: And he that can tell
What pleasant Fruit, yea, Leaves, these Trees do yield,
Will soon sell all, that he may buy this Field.*

So when they were disposed to go on (for they were not, as yet, at their Journeys end) they eat and drank, and departed.

Now I beheld in my Dream, that they had not journied far, but the River and the way, (for a time) parted; At which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels; *So the soul of the Pilgrims were much discouraged, because of the way*. Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-Path-Meadow*. Then said *Christian* to his fellow. If this Meadow lieth along by *our way side*, let's go over

*By-Path-Meadow.
One temptation
does make way
for another.*

I for] that bore 1: therefore 2 Fruit; and the leaves of the Trees were good for Medicine; with the Fruit of these Trees they were also much delighted; and 1 4 marg. . . down om. 8 etc. 7 Isa. 14. 13 || 6, 8 etc. 10 Then they sang, add. 2 11 those 11 Cristal 2: Chrystal 6, 8, 93, 94: Crystal 10, 11 14 daintaies 7: daities 94 16 Feild 7 21 brackets add. 2: brackets not closed 6: (for a time parted) 8-10 25 Travels] Trials 7 Souls 5, 6, 8 etc. was 1 31 our rom. 1, 94 etc.

into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish, said *Christian*, here is the easiest going; come good *Hopeful*, and let us go over.

Hope. *But how if this Path should lead us out of the way?*

Chr. That's not like, said the other; look, doth it not go along by the way side? So *Hopeful*, being perswaded by his fellow, went after him over the Stile. When they

Strong Christians may lead weak ones out of the way.

were gone over, and were got into the Path, they found it very easie for their feet; and withal, they looking before them, espied a man walking as they did, (and his name was *Vain-confidence*) so they called after him, and asked him whither that way led? he said, To the Cœlestial Gate.* Look, said *Christian*, did not I tell you so? by this you may see we are right: so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind, lost the sight of him that went before.

* See what it is too suddenly to fall in with strangers.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds, to catch *vain-glorious* fools withal; and was dashed in pieces with his fall.

Isa. 9. 16. A Pit to catch the vain-glorious in.

Now *Christian* and his fellow heard him fall. So they called, to know the matter, but there was none to answer, onely they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

Reasoning between *Christian* and *Hopeful*.

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

Chr. Who could have thought that this path should have led us out of the way?

Hope. *I was afraid on't at very first, and therefore gave*

4 lets us I	15 marg. See . . . strangers add. 2	18 were]
went 94 etc.	27 only I, 2, 5 etc.	34 would 7
the very 94 etc.		36 at

you that gentle caution. I would have spoke plainer, but that you are older than I.

Christian's
repentance for
leading of his
B<r>other out
of the way.

Chr. Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

Hope. Be comforted my Brother, for I for give thee; and believe too, that this shall be for our good.

Chr. I am glad I have with me a merciful Brother: but we must not stand thus, let's try to go back again.

Hope. But good Brother let me go before.

Chr. No, if you please let me go first; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No said Hopeful, you shall not go first, for your mind being troubled, may lead you out of the way again. Then for their encouragement, they heard the voice of one, saying, *Let thine Heart be towards the High-way, even the way that thou wentest, turn again.* But by this time the waters were greatly risen; by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in, when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Jer. 31. <2>1.
They are in
danger of
drowning as
they go back.

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at last, lighting under a little shelter, they sate down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle*, called *Doubting-Castle*, the owner whereof was *Giant Despair*, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian*

They sleep in
the grounds
of G<i>ant
Despair.

2 that om. 10, 11 older] bolder 2 then 1, 94 3 marg.
... Bro- ... 1, 7: B other 3 18 Jer. 31. 21 || 1: Jer. 31. 1 || 2-11
21 bracket om. 2 23 then 1 26 drowned 93 30 marg.
Giant rom. 94 etc.: G ant 3 33 now were] were now 10, 11

and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespassed on me, by trampling in, and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men: Here then they lay, from *Wednesday* morning till *Saturday* night, without one bit of bread, or drop of drink, or light, or any to ask how they did: They were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised haste that they were brought into this distress.

He finds them in his ground, and carries them to Doubting Castle.

The grievousness of their Imprisonment.

Psal. 88. 1(8).

Now *Giant Despair* had a Wife, and her name was *Diffidence*: so when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her; Then she counselled him, that when he arose in the morning, he should beat them without any mercy: So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them; and there, first falls to beating of them as if they were dogs, although they gave him never a word of distaste; then he falls upon them, and

1 marg. . . Castle rom. 94 etc. 7 grounds 1: Ground 5,
6, 8 etc. 8 then 1, 93 10 marg. their om. 7 12 spirits
6: Spirits 8 etc. 14 Ps. 88. 18 || 1: Psal. 88. 16 || 2-11 15 brink 3
or any light 1 ak 4 19 haste] counsel 4, 5, 6, 8 etc. 20
Now *Giant Despair* . . . in the morning (p. 125, l. 14) add. 2 25
him om. 4, 5, 6, 8 etc 29 any om. 10, 11 31 beating] rateing
2, 4: rating 5, 6, 8 etc. (see p. 122, l. 1) 33 then add. 3

On Thursday
Giant Despair
beats his
Prisoners.

beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress: so all that day they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them, to make away themselves: So when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before; he told them, that since they were never like to come out of that place, their only way would be, forthwith to make

* On Friday
Giant Despair
counsels them to
kill themselves.

* The Giant
sometimes has
fits.

* Christian
crushed.

* Job 7. 15.

* Hopeful
comforts him.

*an end of themselves, either with Knife, Halter or Poison: For why, said he, should you chuse life, seeing it is attended with so much bitterness. But they desired him to let them go; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his *fits; 20 (for he sometimes in Sun-shine weather fell into fits) and lost (for a time) the use of his hand: wherefore he withdrew, and left them, (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no: and thus they began to discourse.

Chr. Brother, said *Christian*,* what shall we do? the life that we now live is miserable: for my part, I know not whether is best, to live thus, or to die out of hand? **My soul chuseth strangling rather than life*; and the 30 Grave is more easie for me than this Dungeon: Shall we be ruled by the Giant?

Hope. **Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide: but yet let us consider, the Lord of the Country to*

11 as before add. 3	20 them and himself 2	marg.
The Giant . . . fits add. 3	21 in Sun-shine weather add. 3: in sun-	
shiny weather 8-11	27 marg. Christian crushed add. 3	29 to ²
om. 6, 8 etc.	33 marg. Hopeful . . . him add. 3	

which we are going, hath said, Thou shalt do no murther, no not to another man's person; much more then are we forbidden to take his counsel to kill our selves. Besides, he that kills another, can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And moreover, my Brother, thou talkest of ease in the Grave; but hast thou forgotten the Hell whither, for certain, the murderers go? for no murderer hath eternal life, &c. And, let us consider again, that all the Law is not in the hand
10 of Giant Despair: Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand: Who knows, but that God that made the world, may cause that Giant Despair may die; or that, at some time or other he may forget to lock us in; or, but he may in short time have another of his fits before us, and may lose the use of his limbs; and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before, but however,
20 my Brother, let's be patient, and endure a while; the time may come that may give us a happy release: but let us not be our own murderers. With these words, Hopeful, at present did moderate the mind of his Brother; so they continued together (in the dark) that day, in their sad and doleful condition.

Well, towards evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there, he found them alive, and truly, *alive was all*: for now, what for want of Bread
30 and Water, and by reason of the Wounds they received when he beat them, they could do *little but breath*: But, I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them, than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swound; but coming a little to himself

14-15 in a short 6, 8 etc. 29 *alive was all* rom. 2 31 *little but breath* rom. 2 37 Swoun 7

again, they renewed their discourse about the *Giants* counsel; and whether yet they had best to take it or no.

* Christian
still dejected.

*Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth.

* Hopeful
comforts him
again, by calling
former things to
remembrance.

Hope. *My Brother, said he, remembrest thou not how valiant thou hast been heretofore; Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the shadow of Death; what hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the Dungeon with thee, a far weaker man by nature than thou art: Also this Giant has wounded me as well as thee; and hath also cut off the Bread and Water from my mouth; and with thee I mourn without the light: but let's exercise a little more patience. Remember how thou playedst the man at Vanity-Fair, and wast neither afraid of the Chain nor Cage; nor yet of bloody Death: wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.

Now night being come again, and the *Giant* and his Wife being in bed, she asked him concerning the Prisoners, and if they had taken his counsel: To which he replied, They are sturdy Rogues, they chuse rather to bear all hardship, than to make away themselves. Then said she, take them into the Castle-yard to morrow, and shew them the *Bones* and *Skulls* of those that thou hast already dispatch'd; and make them believe, e're a week comes to an end, thou also wilt tear them in pieces as thou hast done their fellows before them.

* On Saturday
the Giant
threatned, that
shortly he
would pull
them in pieces.

So when the morning was come, the *Giant* goes to them again, and takes them into the Castle-yard, and shews them, as his Wife had bidden him. *These, said he, were Pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought

2 to om. 10, 11
said he rom. 10, 11
10 fears 4, 5, 6, 8 etc.
13 thee] that 94 etc.
30 Gyants 93

3 marg. Christian still dejected add. 3 5
marg. Hopeful . . . remembrance add. 3
12 this ital. 2, 6, 8 etc. Giant ital. 2
15 plaidst 94 etc. 16 nor¹] or 5, 6, 8 etc.

fit, I tore them in pieces; and so within ten days I will do you. Go get you down to your Den again; and with that he beat them all the way thither: they lay therefore all day on *Saturday* in a lamentable case, as before. Now when night was come, and when Mrs. *Diffidence*, and her Husband, the *Giant*, were got to bed, they began to renew their discourse of their Prisoners: and withal, the old *Giant* wondered, that he could neither by his blows, nor counsel, bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have pick-locks about them; by the means of which they hope to escape. And, sayest thou so, my dear, said the *Giant*, I will therefore search them in the morning.

Well, on *Saturday* about midnight they began to pray, and continued in Prayer till almost break of day.

Now a little before it was day, good *Christian*, as one half amazed, brake out in this passionate speech, *What a fool, (quoth he) am I, thus to lie in a stinking Dungeon, when I may as well walk at liberty? I have a Key in my bosom, called Promise, that will, (I am perswaded) open any Lock in Doubting-Castle.* Then said *Hopeful*, That's good news; good Brother pluck it out of thy bosom, and try: Then *Christian* pulled it out of his bosom, & began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door, that leads into the *Castle-yard*, and with his Key opened the door also. After he went to the Iron Gate, for that must be opened too, but that Lock went *damnable* hard, yet the Key did open it; then they thrust open the Gate to make their escape with speed; but that Gate, as it opened, made

A Key in Christians bosom, called Promise, opens any Lock in Doubting Castle.

2 Go om. 6, 8 etc. to] into 10, 11 3 thither: for they 2 4 a om. 7 11 hopes 10, 11 15 *Saturday* 3. 16 Pray 93 19 brackets add. 2 20-2 I . . . in rom. exc. Key, Promise 1, 2 21 Promise rom. 93 brackets add. 2 22 Doubting-Castle ital. 1, 2 29 the] that 4, 5, 6, 8 etc. 30 Iron ital. 1 31 damnable rom. 93

such a cracking, that it waked *Giant Despair*, who hastily rising to persue his Prisoners, felt his Limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the Kings High-way, and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after, from falling into the hands of *Giant Despair*. So they consented to erect there a *Pillar, and to engrave upon the side thereof; *Over this Stile is the way to Doubting-Castle, which is kept by Giant Despair, who despiseth the King of the Cælestial Countrey, and seeks to destroy his holy Pilgrims*. Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

* A Pillar
erected by
Christian and
his fellow.

*Out of the way we went, and then we found,
What 'twas to tread upon forbidden ground:
And let them that come after have a care,
Lest heedlessness makes them, as we, to fare:
Lest they for trespassing, his prisoners are,
Whose Castle's Doubting, and whose name's Despair.*

The delectable
Mountains.

They are re-
freshed in the
Mountains.

They went then, till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill of which we have spoken before; so they went up to the Mountains, to behold the Gardens, and Orchards, the Vineyards, and Fountains of water, where also they drank, and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountains, *Shepherds* feeding their flocks, and they stood by the High-way side. The Pilgrims there-

1 creaking 1, 2: craking 4, 5	2 pursue 1, 2, 4, 5, 6, 8 etc.
3 for . . . again add. 3	9 shall 6, 8 etc. 11 marg. A . . .
fellow add. 3: A om. 9 ³	12 thereof this Sentence, Over 4, 5, 6,
8 etc. Doubting- rom. 1, 2	Doubting-Castle rom. 5, 6, 8 etc.
14 his] the 4, 5, 6, 8 etc.	21 Lest . . . fare om. 9 ⁴ etc.
Shepherds rom. 1, 9 ³	31 Pilgrim 6

fore went to them, and leaning upon their staves, (as is common with weary Pilgrims, when they stand to talk with any by the way;) they asked, **Whose delectable* * *Talk with the Mountains are these? and whose be the sheep that feed* *the Shepherds.* upon them?

Shep. These Mountains are *Immanuels Land*, and they are within sight of his City, and the sheep also are his, and he laid down his life for them.

Chr. *Is this the way to the Cælestial City?*

Shep. You are just in your way.

Chr. *How far is it thither?*

Shep. Too far for any, but those that shall get thither indeed.

Chr. *Is the way safe, or dangerous?*

Shep. Safe for those for whom it is to be safe, but transgressors shall fall therein.

Hos. 14. 9.

Chr. *Is there in this place any relief for Pilgrims, that are weary and faint in the way?*

Shep. The Lord of these Mountains hath given us a charge, *Not to be forgetful to entertain strangers*: Therefore the good of the place is before you.

Heb. 13. 1, 2.

I saw also in my Dream, that when the *Shepherds* perceived that they were way-fairing men, they also put questions to them, (to which they made answer as in other places) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? For, but few of them that begin to come hither, do shew their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them and said, **Welcome to the delectable Mountains.*

* The Shepherds welcome them.

The Shepherds, I say, whose names were, *Knowledge, Experience, Watchful, and Sincere*, took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said

The names of the Shepherds.

3 marg. *Talk . . . Shepherds* add. 3: *Talks . . .* 5, 6, 8 etc. 8
John 10. 11 || 1: om. 2 etc. 12 shall ital. 1 21 is even before
1 22 also saw 10, 11 28 faces 93, 11 31 marg. *The Shepherds . . . them* add. 3 33 marg. *The names . . . Shepherds* add. 3

moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace your selves with the good of these delectable Mountains. They then told them, that they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my Dream, that in the morning, the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, shall we shew these Pilgrims some *wonders? So when they had concluded to do it, they had them first to the top of an Hill, called *Error*, which was very steep on the furthest side, and bid them look down to the bottom. So *Christian* & *Hopeful* look'd down, and saw at the bottom several men, dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered; Have you not heard of them that were made to err, by hearkening to **Hymeneus*, and *Philetus*, as concerning the faith of the Resurrection of the Body? they answered, yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain, *are they*: and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

Then I saw that they had them to the top of another Mountain, and the name of that is **Caution*; and bid them look afar off: Which when they did, they perceived, as they thought, several men walking up and down among the Tombs that were there. And they perceived that the men were blind, because they

* They are
sure wonders.

The Mountain
of Error.

* <2> Tim. 2.
<17, 18>.

* Mount
Caution.

2 be acquainted] acquaint 1 3 these] the 7 4 then
add. 3 12 marg. They . . . wonders add. 3 15 farthest 5, 6, 8 etc.
21 2 Tim. 2. 18, 19 add. 2: 2 Tim. 2. 17, 18 || 4, 5, 6, 8 etc.: Tim. 2.
18, 19 || 3, 7 22 yea 5, 6, 8 etc. 26 to¹] for 7 30 marg.
Mount Caution om. 2 31 a far 1

stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, *What meant this?*

The Shepherds then answered, Did you not see a little below these Mountains, a *Stile*, that led into a Meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that *Stile* there goes a path that leads directly to *Doubting-Castle*, which is kept by *Giant Despair*; and these men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same *Stile*. And because the right way, was rough in that place, they chose to go out of it into that Meadow, and there were taken by *Giant Despair*, and cast into *Doubting-Castle*; where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day, that the saying of the Wise Man might be fulfilled, *He that wandereth out of the way of understanding, shall remain in the Congregation of the dead*. Then *Christian* and *Hopeful* looked upon one another, with tears gushing out; but yet said nothing to the Shepherds.

Prov. 21.
<1>6.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian*, *what means this?* The Shepherds told them, this is a by-way to Hell, a way that Hypocrites go in at; namely, such as sell their Birthright, with *Esau*: such as sell their Master, with *Judas*; such as blaspheme the Gospel,

A By-way to
Hell.

3 means 1, 4, 5, 6, 8 etc. 5 led] lead 11 14 Giant rom. 1
17 amongst the 93 19 Prov. 21. 26 || 1-11 21 upon one] one
upon 1 26 an] a 6, 8 etc. 29 rumbling] lumbring 1 32
them, saying, this 1

with *Alexander*; and that lie and dissemble, with *Annas* and *Saphira* his Wife.

Hope. Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one, a shew of Pilgrimage as we have now; had they not?*

Shep. Yes, and held it <a long> time too.

Hope. *How far might they go on Pilgrimage in their day, since they notwithstanding were thus miserably cast away?*

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need cry to the strong for strength.*

Shep. Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Cœlestial City, if they have skill to look through our *Perspective-Glass. The Pilgrims then lovingly accepted the motion: So they had them to the top of an high Hill, called **Clear*, and gave them their Glass to look. Then they assayed to look, but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake; by means of which impediment they could not look steddily through the Glass; yet they thought they saw something like the Gate, and also some of the Glory of the place. Then they went away and sang.

*Thus by the Shepherds, Secrets are reveal'd,
Which from all other men are kept conceal'd:
Come to the Shepherds then, if you would see
Things deep, things hid, and that myster(i)ous be.*

6 Yea 5, 6, 8 etc. along 3, 7 7 on in Pilgrimage 5, 6, 8 etc. days 93
11-12 need to cry 4, 5, 6, 8 etc. 20 marg. The . . . Glass add. 2 22
marg. The Hill Clear add. 3 23 Then . . . ¶ 8 etc. essayed 1, 11
25 hand 1, 2 26 they om. 94 etc. 28 marg. . . fruits . . . 4,
7: The fruits of servile fear 5, 6, 8 etc. 29 Then . . . sang add.
3: Then . . . sang this Song 4, 5, 6, 8 etc. 33 mysterious 3

* The Shep-
herds Per-
spective-Glass.
* The Hill
Clear.

The fruit of
slavish fear.

When they were about to depart, one of the Shepherds gave them a *note of the way*. Another of them, *bid them *beware of the flatterer*. The third *bid them take* * *A two fold Caution.* *heed that they sleep not upon the Incharnted Ground*. And the fourth, *bid them God speed*. So I awoke from my Dream.

And I slept, and Dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way towards the City. Now a little below these Mountains, on the left hand, lieth in the Country of *Conceit*; from which Country there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Country; and his name was *Ignorance*. So *Christian* asked him, *From what parts he came? and whither he was going?* *The Country of Conceit, out of which came Ignorance.*

Ign. Sir, I was born in the Country that lieth off there, a little on the left hand; and I am going to the Cœlestial City. *Christian and Ignorance hath some talk.*

Chr. But how do you think to get in at the Gate, for you may find some difficulty there?

Ign. As other good people do, said he.

Chr. But what have you to shew at that Gate, that may cause that the Gate should be opened to you?

Ign. I know my Lords will, and I have been a good liver, I pay every man his own; I Pray, Fast, pay Tithes, and give Alms, and have left my Country, for whither I am going.

Chr. But thou camest not in at the Wicket-gate; that is, at the head of this way: thou camest in hither through that same crooked Lane, and therefore I fear, however thou mayest think of thy self, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, instead of getting admittance into the City.

3 *bid*²] *bed* 7 marg. *A ... Caution add.* 2 5 *bad* 5, 6, 8 etc.
 10 in *om.* 1, 4 etc. 17 marg. ... *have ...* 6, 8 etc. 18 I *om.* 10, 11
 22 *do*] *doth* 11 saith 4, 5, 6, 8 etc. 24 *unto* 1 25 I² *om.*
 4, 5, 6, 8 etc. 27 marg. *The ground of Ignorance's hope add.* 4, *om.* 7
 32 *mayst* 93: *maist* 11 34 *getting* add. 2

*He saith to
every one, that
he is a fool.*

Ignor. Gentlemen, ye be utter strangers to me, I know you not, be content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our Countrey. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into it.

Prov. 26.

1<2>.

Eccles. 10. 3.

*How to carry
it to a fool.*

When *Christian* saw that the man was wise in his own conceit; he said to *Hopeful*, whisperingly. *There is more hopes of a fool than of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.* What, shall we talk further with him? or out-go him at present? and so leave him to think of what he hath heard already? and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said *Hopeful*,

*Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, Those that no understanding have,
(Although he made them) them he will not save.*

Hope. He further added, It is not good, I think to say all to him at once, let us pass him by, if you will, and talk to him anon, *even as he is able to bear it.*

So they both went on, and *Ignorance* he came after. 3 Now when they had passed him a little way, they entered into a very dark Lane, where they met a man whom seven Devils had bound with seven strong Cords,

Matt. 12. 45.

Prov. 5. 22.

5 of om. 7 6 Countey 7 10 it] the way 4, 5, 6, 8 etc. 11 Prov. 26. 12 || 1, 8 etc.: Prov. 26. 11 || 2-7 13 then 1 16 farther 94 etc. 19 of] by 94 etc. 19-20 Then ... *Hopeful* add. 2: ¶ 8 etc. 25 These 94 etc. 27 He further added add. 2 28 all to him] to him all 94 etc. 30 *Ignorance* rom. 1

and were carrying of him back to the door that they saw on the side of the Hill. Now good *Christian* began to tremble, and so did *Hopeful* his Compaⁿon: Yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away* that dwelt in the *Town* of *Apostacy*. But he did not perfectly see his face; for he did hang his head like a Thief that is found: But being gone past, *Hopeful* looked after him, and espied on his back a Paper with this Inscription, *Wanton Professor, and damnable Apostate*. Then said *Christian* to his Fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-Faith*, but a good man, and he dwelt in the *Town* of *Sincere*. The thing was this; At the entring in of this passage there comes down from *Broad-way-gate*, a Lane, called *Dead-mans Lane*; so called, because of the Murders that are commonly done there. And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now there happened at that time, to come down <the> *Lane* from *Broad-way-gate*, three sturdy Rogues; and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three Brothers) & they espying *Little-Faith* where he was, came galloping up with speed: Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came up all to him, and with threatening language bid him stand. At this *Little-Faith* look'd as white as a clout, and had neither power to fight, nor flie. 'Then said *Faint-heart*, Deliver thy Purse; but he making no haste to do it, (for he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. 'Then he cried out, 'Thieves, 'Thieves. With that *Guilt* with

The destruction of one Turn-away.

Christian telleth his companion a story of Little-Faith.

Broad-way-gate. Dead-mans-Lane.

Little-Faith robbed by Faint-heart, Mistrust, and Guile.

They got away his Silver, and knockt him down.

I a carrying him 94, 10: carrying him 11 to the door *ital.* 1
they] the 2 2 on] in 1 3 Compainon 3 6 *Town* rom. 4, 5, 6, 8 etc.
16 marg. *Broad-way... Lane* rom. 4, 5, 6, 8 etc. 17 because] peacuse 4
21 that *Lane* 1: the *Lane* 2, 4 etc.: lest *Lane* 3 22 sturdy] hardy 7
25 awakned 7 27 came all up 1 28 stand *ital.* 1 29 or 10, 11

a great Club that was in his hand, struck *Little-Faith* on the head, and with that blow fell'd him flat to the ground, w(h)ere he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the Road, and fearing lest it should be one *Great-grace* that dwells in the City of *Good-confidence*, they betook themselves to their heels, and left this good man to shift for himself. Now after a while, *Little-Faith* came to himself, and getting up, made shift to scrabble on his way. This was the story.

Hope. *But did they take from him all that ever he had?*

Little faith
lost not his
best things.

1 Pet. 4. 18.

Little-faith
forced to beg to
his Journeys
end.

Chr. No: the place w(h)ere his Jewels were, they never ransack'd, so those he kept still; but as I was told, the good man was much afflicted for his loss. For the Thieves got most of his spending money. That which they got not, (as I said) were Jewels; also he had a little odd Money left, but scarce enough to bring him to his Journeys end; nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell.) But beg, and do what he could, *he went* (as we say) *with many a hungry belly* the most part of the rest of the way.

Hope. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Cælestial gate.*

He kept not his
best things by
his own
cunning.
2 Tim. 1. 14.

Chr. 'Tis a wonder, but they got not that; though they mist it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide any thing; so 'twas more by good providence than by his endeavour, that they mist of *that good thing*.

Hope. *But it must needs be a comfort to him, that they got not his Jewels from him.*

I strook 1, 2 3 w(h)ere] were 1, 3, 4 6 least 4, 10, 11
9-10 Now . . . and] who 10, 11 10 scrable 4, 7: scramble 5, 6,
8 etc. (see note P) 13 were 3 18 scarce ital. 1 27 'Tis . . .
but] No, 1 28 they] thy 1 31 then 1 34 *this Jewel*
1, 4, 5, 6, 8, 93, 94: *this Jewels* 2: *his Jewel* 10

Chr. It might have been great comfort to him, had 2 Pet. 1. 9. he used it as he should; but they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away his mony: indeed he forgot it a great part of the rest of his Journey; and besides, when at any time, it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. *Alas poor man! this could not but be a great grief unto him.*

Chr. Grief! Ay, a grief indeed! would it not have He is pitied by both. been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints. Telling also to all that over-took him, or that he over-took in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. *But 'tis a wonder that his necessity did not put him upon selling, or pawning some of his Jewels, that he might have wherewith to relieve himself in his Journey.*

Chr. Thou talkest like one, upon whose head is the Christian snibbeth his fellow for unadvised speaking. *Shell* to this very day: For what should he pawn them? or to whom should he sell them? In all that Country where he was robbed his Jewels were not accounted of, nor did he want that relief which could from thence be administred to him? besides, had his Jewels been missing at the Gate of the Cœlestial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worse to

4-5 in their taking away of his Money 1: in the taking away of his mony 7: in the taking away his money 94 etc. 6 his] the 1 13 have] a 1 24 necessities 1 26 therewith 5, 6, 8-10 28 Shell rom. 1 pawn ital. 1

him than the appearance, and villany of ten thousand Thieves.

Heb. 12. 16.

Hope. *Why art thou so tart my Brother? Esau sold his Birth-right, and that for a mess of Pottage; and that Birth-right was his greatest Jewel: and if he, why might not Little-Faith do so too?*

A discourse
about Esau and
Little-Faith.

Chr. Esau did sell his Birth-right indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that *Caitiff* did. But you must pu(t) a difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates. *Esau's* Birth-right was Typical, but *Little-Faith's* Jewels were not so. *Esau's* belly was his God, but *Little-Faith's* belly was not so. *Esau's* want lay in his fleshly appetite, *Little-Faith's* did not so. Besides, *Esau* could see no further than to the fulfilling of his lusts; *For I am at the point to die*, said he, *& what good will this Birth-right do me?* But *Little-Faith*, though it was his lot to have but a *little Faith*, was by his *little Faith* kept from such extravagancies; and made to see and prize his Jewels more, than to sell them, as *Esau* did his Birth-right. You read not any where that *Esau* had *Faith*, no not so much as a *little*: Therefore no marvel, if where the flesh only bears sway (as it will in that man where no Faith is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *Who in her occasions cannot be turned away*. When their minds are set upon their Lusts, they will have them whatever they cost. But *Little-Faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above; Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with

Esau was ruled
by his lusts.
Gen. 25. 32.

Esau never
had Faith.

Jer. 2. 24.

Little-Faith
could not live
upon Esau's
Pottage.

I then I	3 Esau ital. I	3-4 sold his Birth-right rom. I
10 pur 3	16 then I Lust II	18-19 a littlefaith I 23
little rom. 9 ⁴ etc.	24 no ital. I	27 occasion 9 ⁴ etc. Jer. I. 24
5, 6, 8 etc.	28 Lust 9 ⁴ etc.	32 from om. IO, II

Hay? or can you perswade the *Turtle-Dove* to live upon Carrion, like the *Crow*? Though *faithless* ones can for carnal Lusts, pawn, or mortgage, or sell what they have, and themselves out-right to boot; yet they that have *faith*, *saving faith*, though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake.

A comparison between the Turtle-Dove and the Crow.

Hope. *I acknowledge it; but yet your severe reflection had almost made me angry.*

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. *But Christian, These three fellows, I am perswaded in my heart, are but a company of Cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.*

Hopeful swaggers.

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great heart, *Little-Faith* had none; and I perceive by thee my Brother, hadst thou been the man concerned, thou art but for a brush and then to yield. And verily, since this is the heighth of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

No great heart for God where there is but little faith. We have more courage when out, than when we are in.

But consider again, they are but Journey-men Thieves, they serve under the King of the Bottomless pit; who, if need be, will come in to their aid himself, and his voice is *as the roaring of a Lion*. I my self have been engaged as this *Little-Faith* was, and I found it a terrible thing. These three Villains set upon me, and

<1 Pet.> 5. 8. Christian tells his own experience in this case.

4 out right 1: outright 6, 8 etc. 5 *little ital.* 1 11 untrodden] troden 1: trodden 2 18 great 1, 9³ 22-3 a great heart *ital.* 1 23 hath 9⁴ etc. 26 marg. *We have more courage when we are in* 7 height 1, 2, 4, 5, 6, 8 etc. 32 Psal. 5. 8 || 1-6, 8 etc.: Psal. 8. 5 || 7

I beginning like a *Christian* to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was cloathed with Armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit my self like a man; no man can tell what in that combat attends us, but he that hath been in the battel himself.

Hope. *Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.*

Chr. True, they have often fled, both they and their Master, when *Great-grace* hath but appeared; and no marvel, for he is *the Kings Champion*: But I tro, you will put some difference between *Little-faith* and the *Kings Champion*; all the Kings Subjects are not his Champions: nor can they, when tried, do such feats of War as he. Is it meet to think that a little child should handle *Goliah* as *David* did? or that there should be the strength of an *Ox* in a *Wren*? Some are strong, some are weak, some have great Faith, some have little: this man was one of the weak, and therefore he went to the walls.

Hope. *I would it had been Great-Grace for their sakes.*

Chr. If it had been he, he might have had his hands full: For I must tell you, that though *Great-Grace* is excellent good at his Weapons, and has, and can, so long as he keeps them at Swords point, do well enough with them: yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do.

Who so looks well upon *Great-graces* face, shall see those scars and cuts there that shall easily give demonstration of what I say. Yea once I heard that he should

5 harnessed] harmless 94 (catchword correctly printed 'harnessed')
 6 man²] Men 4, 5 11 have add. 3 12 but om. 6, 8 etc. 13
 the rom. 11 14 the ital. 93, 10 20 great ital. 1 little ital. 1
 21 he om. 6, 8 etc. 26 Weapon 11 27 long] lyng 7 29 but
 that they 94 etc. 32 Whoso 6, 8, 94 etc. 34 1² om. 7 that add. 3

say, (and that when he was in the Combat) *We despaired even of life*: How did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Haman* and *Hezekiah* too, though Champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him, that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.

Besides, their King is at their Whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: And, of him it is said, *The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon; he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him flie, Sling-stones are turned, with him, into stubble, Darts are counted as stubble, he laugheth at the shaking of a Spear.* What can a man do in this case?

'Tis true, if a man could at every turn have *Job's Horse*, and had skill and courage to ride him, he might do notable things. *For his neck is cloathed with Thunder, he will not be afraid as the Grashopper, the glory of his Nostrils is terrible, he paweth in the Valley, rejoyceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the Sword. The Quiver rattleth against him, the glittering Spear, and the shield, He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the Trumpet. He saith among the Trumpets, Ha, ha; and he smelleth the Battel afar off, the thundring of the Captains, and the shoutings.*

Job 41. 26.

*Leviathans
sturdiness.*

*The excellent
metal that is in
Job's horse.*

Job 39. 19.

4 *Heman* 1, 2, 6, 8, 94 etc. (see note Q) 5 days 93, 11: daies 94,
10 5-6 assaulted 3 6 yet, that notwithstanding 1 12 Whistle]
While 7 13 at any time] any at time 94 15 *Job* 41. 25 || 7 (4
blurred) 16 hold the Spear, 1: hold, the Spear, 2, 7 23 marg.
... mettle ... 1, 2 29 swallows 6, 8 etc. 30 believes 6, 8 etc.
31 saies 6, 8-10: says 11 33 *Job* 39. 19 opposite l. 23, above 8 etc.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before. He would swagger, ay he would: He would, as his vain mind prompted him to say, do better, and stand more for his Master, than all men: But who so foiled, and run down with these Villannies as he?

When therefore we hear that such Robberies are done on the Kings High-way, two things become us to do: first to go out harnessed, and to be sure *to take a shield with us*: For it was for want of that, that he that laid so lustily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill, hath said, *Above all take this Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

Ephes. 6. 16.

'Tis good to
have a convoy.

Exod. 33. 15.

Psal. 3. 5, 6,
7, 8.

Psal. 27. 1,
2, 3.

Isa. 10. 4.

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce when in the Valley of the shadows of death; and *Moses* was rather for dying where he stood, than to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us, but without him, *the proud helpers fall under the slain.*

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear have not as yet,

10 by these Villains 1: with these Villanies 2, 7: with these Villanies 5: by these Villains 6, 8, 93, 94: by those Villains 10, 11 12 becomes 94, 10 18 this] the 1, 2, 7 Ephes. 6 || 94 etc. 20 Convoy ital. 7 22 shadow 6, 8 etc. 23 Exod. 35. 15 || 6: Exod. 32. 15 || 8 etc. then 1 25 Psal. 27. 1, 2 || 8 etc. 27 Isa. 20. 4 || 6: Psa. 10. 4 || 93 30 my] any 94 etc. 33 hath 1, 11

devoured me, I hope God will also deliver us from the next uncircumcised *Philistine*. Then Sang *Christian*.

*Poor Little-Faith! Hast been among the Thieves!
Wast robb'd! Remember this, who so believes:
And get more Faith; then shall you Victors be
Over ten thousand, else scarce over three.*

So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a way put it self into *their* way, and seemed withal, to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold, a man black of flesh, but covered with a very light Robe, came to them, and asked them, why they stood there? They answered, They were going to the Cœlestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a Net, in which they were both so entangled, that they knew not what to do; and with that, *the white robe fell off the black mans back*: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

A way and a way.

Christian and his fellow deluded.

They are taken in a Net.

Chr. Then said *Christian* to his fellow, Now do I see my self in an error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the Wise

They bewail their condition.

2 *Philistines* 11 Then . . . *Christian* add. 3 4 *whoso* 6, 8
5 gets 1 shall then a *Victor* be 1 8 a rom. 1, 2, 4, 5, 6, 8 etc.
way ital. 1 9 itself 6 their rom. 1, 2 way ital. 1, 6, 8 etc.
marg. Away and away 9^a etc. streight 5, 6, 8 etc. 11 streight 8 etc.
14 of black 10, 11 marg. The Flatterer finds them add. 4, om. 7
24 both om. 4, 5, 6, 8 etc. 28 sometime 1 30 marg. . . . conditions 1, 2

Prov. 29. 5.

men, so we have found it this day: *A man that flattereth his Neighbor, spreadeth a Net for his feet.*

Psal. 17. 4.

Hope. They also gave us a note of directions about the way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept our selves from the Paths of the destroyer. Here *David* was wiser than we; for saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining one coming towards them, with a whip of small cord in his hand.

A shining one comes to them with a whip in his hand.

When he was come to the place where they were, he asked them whence they came? and what they did there? They told him, that they were poor Pilgrims, going to *Sion*, but were led out of their way by a black man, cloathed in white; who bid us, said they, follow him; for he was going thither too. Then said he with the Whip, it is *Flatterer*, a false Apostle, that hath transformed himself into an Angel of Light. So he rent the Net, and let the men out. Then said he to them, Follow

Prov. 29. 5.

Dan. 11. 32.

2 Cor. 11. 13,

14.

They are examined, and convicted of forgetfulness.

me, that I may set you in your way again; so he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you lie the last night? They said, with the Shepherds upon the delectable Mountains. He asked them then, If they had not of them Shepherds *a note of direction for the way?* They answered; Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No, He asked them why? They said they forgot. He asked moreover, If the Shepherds did not bid them beware of the *Flatterer*? They answered, Yes: But we did not imagine, said they, *that this fine-spoken man had been he.*

Deceivers fine spoken.

Rom. 16. 18.

Deut. 25. 2.

2 Chron. 6.

26, 27.

Then I saw in my Dream, that he commanded them

I men] man 1, 2, 7 etc. Prov. 29. 6 || 93 etc. 2 foot 5, 6: Foot 8 etc. 7 then wee I II toward 8, 93, 94, 11 18 is a *Flatterer* 10, 11 Prov. 29. 4 || 4, 5, 6, 8 etc. 25 Mountain 94 etc. 26 them] those 10, 11 28 was I 32-3 that . . . he rom. 1 34 Deut. 25. 1 || 5, 6, 8, 93: Dan. 25. 1 || 94, 10

to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them, he said, *As many as I love, I rebuke and chasten; be zealous therefore, and repent.* This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for *all* his kindness, and went softly along the right way, Singing.

Rev. 3. 19.

They are whipt, and sent on their way.

*Come hither, you that walk along the way;
See how the Pilgrims fare, that go a stray!
They caught are in an intangling Net,
'Cause they good Counsel lightly did forget.
'Tis true, they rescu'd were, but yet you see,
They'er scourg'd to boot: Let this your caution be.*

Now after a while, they perceived afar off, one coming softly and alone all along the High-way to meet them. Then said *Christian* to his fellow, yonder is a man with his back toward *Sion*, and he is coming to meet us.

Hope. I see him, let us take heed to our selves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*, and he asked them whither they were going.

The Atheist meets them.

Chr. *We are going to the Mount Sion.*

Then *Atheist* fell into a very great Laughter.

He laughs at them.

Chr. *What is the meaning of your Laughter?*

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your travel for your pains.

Chr. *Why man? Do you think we shall not be received?*

They reason together.

Atheist. Received; There is no such place as you dream of, in all this world.

Chr. *But there is in the World to come.*

Atheist. When I was at home in mine own Country,

7 all rom. 1, 8 etc.

8 Singing add. 3

12 Council 8-10

lightly] highly 94 etc.

14 They're 1, 2, 5, 6, 8-11: They'r 7

18 towards 10, 11

23 whether 1

27 What's 8 etc.

Jer. 22. 13.
Eccl. 10. 15.

I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years: But find no more of it, than I did the first day I set out.

Chr. *We have both heard and believe that there is such a place to be found.*

The Atheist
takes up his
content in this
world.

Atheist. Had not I, when at home, believed, I had not come thus far to seek: But finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh my self with the things that I then cast away, for hopes of that, which I now see, is not.

Christian
proveth his
Brother.
Hopeful's gra-
cious answer.

Chr. Then said *Christian* to *Hopeful* his Fellow, *Is it true which this man hath said?*

2 Cor. 5. 7.

Hope. Take heed, he is one of the *Flatterers*; remember what it hath cost us once already for our haarkening to such kind of Fellows. What! no Mount *Sion*? Did we not see, from the delectable Mountains, the Gate of the City? Also, are we not now to walk by Faith? *Let us go on, said *Hopeful*, lest the man with the Whip overtakes us again.

*A remem-
brance of former
chastisements is
an help against
present tempta-
tions.
Prov. 19. 27.
Heb. 10. 39.

You should have taught me that Lesson, which I will round you in the ears withal; *Cease, my Son, to hear the Instruction that causeth to err from the words of knowledge.* I say my Brother, cease to hear him, and let us believe to the saving of the Soul.

A fruit of an
honest heart.

1 Joh. 2. <2>1.

Chr. *My Brother, I did not put the question to thee, for that I doubted of the Truth of our belief my self: But to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the God of this World: Let thee and I go on knowing that we have belief of the Truth, and no lie is of the Truth.*

2 Jer. 22. 13 (see note R) this² om. 5, 6, 8 etc. 3 then 1, 2
14 Fellow] Companion 10, 11 15 has 6, 8 etc. marg. . .
provoketh . . . 10, 11 17 has 6, 8 etc. harkning 1: harkening
2: hearkening 4, 8, 93, 94: hearkning 5, 6, 7, 10, 11 20 marg. A
remembrance . . . temptations add. 2 22 overtake 5, 6, 8 etc. 25
Instructions 10, 11 32 god 1, 2, 7 1 John 2. 11 || 1-11

Hope. Now do I rejoyce in hope of the glory of God: so they turned away from the man; and he, laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose air, naturally, tended to make one drowsie, if he came a stranger into it. And here *Hopeful* began to be very dull, and heavy of sleep; wherefore he said unto *Christian*, I do now begin to grow so drowsie, that I can scarcely hold up mine eyes; let us lie down here and take one nap.

They are come to the enchanted ground.

Hopeful begins to be drowsie.

Chr. By no means, (said the other) lest sleeping, we never awake more.

Christian keeps him awake.

Hope. Why my Brother? sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember, that one of the *Shepherds* bid us beware of the *Inchanted ground*? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.

1 Thes. 5. 6.

Hope. I acknowledge my self in a fault, and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, *Two are better than one*. Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

He is thankful.

Eccles. 4. 9.

Chr. Now then, said *Christian*, to prevent drowsiness in this place, let us fall into good discourse.

To prevent drowsiness, they fall to good discourse.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Good discourse prevents drowsiness.

Hope. Where God began with us. But do you begin if you please.

*When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together:*



The Dreamers note.

8 do om. 8 etc. 11 brackets add. 2 18 others do 7 19 a
add. 2 21 Eccles. 9. 8 || 10, 11 22 then 1

30 please.

Ch. I will sing you first this Song.

When . . . 4, 5, 6, 8, etc.

31 marg. Index finger add. 3, om. 7 32 marg. The Dreamer's note
add. 3

*Yea, let them learn of them, in any wise
Thus to keep ope their drowsie slumming eyes.
Saints fellowship, if it be manag'd well,
Keeps them awake, and that in spite of Hell.*

Chr. Then Christian began and said, *I will ask you a question, How* * *came you to think at first of doing as you do now?*
* They begin at the beginning of their conversion.

Hope. Do you mean, How came I at first to look after the good of my soul?

Chr. *Yes, that is my meaning.*

Hope. I continued a great while in the delight of those things which were seen, and sold at our Fair; things, which I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

Chr. *What things were they?*

* Hopeful's life before conversion.

Hope. All the Treasures and Riches of the World. * Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleaness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his Faith and good-living in Vanity-Fair, *That the end of these things is death.* And that for these things sake the wrath of God cometh upon the children of disobedience.

Rom. 6. 21,
22, 23.
Ephes. 5. 6.

Chr. *And did you presently fall under the power of this conviction?*

* Hopeful at first shuts his eyes against the light.

Hope. No,* I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it, but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

2 slumbring 1, 10, 11: slumming 2: slumbering 7-9⁴ 6 of so
doing as 7: of doing what 8 etc. marg. They . . . conversion add. 2
13 which as 1 14 drowned 1: drown'd 6, 8, 9³ 16 are 10, 11
18 marg. Hopeful's . . . conversion add. 2: om. 5, 6, 8 etc. 29 marg.
Hopeful . . . light add. 2: . . . shut . . . 6, 8 etc. 30 fallows 4

Chr. *But what was the cause of your carrying of it thus to the first workings of Gods blessed Spirit upon you?*

Hope. *The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours that I could not bear, no not so much as the remembrance of them upon my heart.

* Reasons of his resisting of light.

Chr. *Then as it seems, sometimes you got rid of your trouble.*

Hope. Yes verily, but it would come into my mind again; and then I should be as bad, nay worse than I was before.

Chr. *Why, what was it that brought your sins to mind again?*

Hope. Many things, as,

1. *If I did but meet a good man in the Streets; or,
2. If I have heard any read in the Bible; or,
3. If mine Head did begin to ake; or,
4. If I were told that some of my Neighbors were sick; or,
5. If I heard the Bell tol for some that were dead; or,
6. If I thought of dying my self; or,
7. If I heard that sudden death happened to others.
8. But especially, when I thought of my self, that I must quickly come to Judgment.

* When he had lost his sense of sin, what brought it again.

Chr. *And could you at any time, with ease, get off the guilt of sin when by any of these ways it came upon you?*

Hope. No, not I, for then they got faster hold of my

3 marg. Reasons . . . light add. 2: . . . the resisting of light 5, 6, 8, 9⁴ etc.: . . . his resisting the light 7: . . . the resisting light 9³ 5 awakenings 1 16 than] then 1 21 Street 8 etc. marg. When . . . again add. 2 24 If add. 2 26 Toull 1: toll 2, 4 etc. 27 thought 2 28 suddain 1 hapned 6, 8 etc. 33 I] latterly 1: heartily 2

Conscience. And then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. *And how did you do then?*

*When he could
no longer shake
off his guilt by
sinful courses,
then he
endeavours
to mend.*

Hope. I thought I must endeavour to mend my life, for else thought I, I am sure to be damned.

Chr. *And did you endeavour to mend?*

Hope. Yes, and fled from, not only my sins, but sinful Company too; and betook me to Religious Duties, as Praying, Reading Weeping for Sin, speaking Truth to my Neighbors, &c. These things did I, with many others, too much here to relate.

Chr. *And did you think your self well then?*

*Then he thought
himself well.*

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformations.

Chr. *How came that about, since you were now reformed?*

*Reformation at
last could not
help, and why.
Isa. 64. 6.
Gal. 2. 16.
Luke 17. 10.*

Hope. There were several things brought it upon me, especially such sayings as these; *All our righteousnesses are as filthy rags. By the works of the Law no man shall be justified. When you have done all things say, We are unprofitable:* with many more such like: From whence I began to reason with my self thus: If *All* my righteousnesses are filthy rags, if by the deeds of the Law, *No* man can be justified; And, if when we have done *All*, we are yet unprofitable: Then 'tis but a folly to think of heaven by the Law. I further thought thus.

** His being a
debtor by the
Law troubled
him.*

*If a man runs an hundred pound into the Shop-keepers debt, and after that shall pay for all that he shall fetch, yet his old debt stand still in the Book uncrossed; for the which the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt.

I of om. 7 4 do om. 7 5 marg. *When . . . mend* add. 2
7 amend 8 etc. 11 I did I, 2 12 other 8 etc. 14 marg. *Then*
 . . . well add. 2 16 Reformation 6, 8 etc. 17 was I 18 marg.
Reformation . . . why add. 2 20 Gal. 2. 6 || 5, 6, 8 etc. 22 such]
the I 25 No rom. 93 etc. 28 an hundred pound] an 100l.
1: 100l. 8 etc. marg. *His . . . him* add. 2 30 yet his . . . stands
1, 2, 7: yet if his . . . stand 4, 5, 6, 8, 93, 94: yet if this . . . stand
10, 11 31 the which] that 4, 5, 6, 8 etc.

Chr. *Well, and how did you apply this to your self?*

Hope. Why, I thought thus with my self; I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score; therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I have brought my self in danger of by my former transgressions?

Chr. *A very good application: but pray go on.*

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of my self and duties, I have committed sin enough in one duty to send me to Hell, though my former life had been faultless.

His espying bad things in his best duties, troubled him.

Chr. *And what did you do then?*

Hope. Do! I could not tell what to do, till I brake my mind to *Faithful*; for he and I were well acquainted: And he told me, That unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

This made him break his mind to Faithful, who told him the way to be saved.

Chr. *And did you think he spake true?*

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains: but now, since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. *But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed sin?*

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

At which he started at present.

5 think] sink 94 etc. 7 have om. 5, 6, 8 etc. 11 marg. His
... him add. 2 19 marg. This ... saved add. 2 27 amendment
5, 6, 8 etc. 28 mine 6, 8 etc. 34 marg. At ... present add. 2

Chr. *And did you ask him what man this was, and now you must be justified by him?*

Heb. 10.

Rom. 4.

Col. 1.

1 Pet. 1.

* *A more particular discovery of the way to be saved.*

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High: *And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them should be imputed, if I believed on him.

Chr. *And what did you do then?*

He doubts of acceptance.

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. *And what said Faithful to you then?*

Matt. 11. 28.

* *He is better instructed.*

Mat. 24. 35.

Psal. 95. 6.

Dan. 6. 10.

Jer. 29. 12, 13.

Exod. 25. 22.

Lev. 16. 9.

Numb. 7.

8<9>.

Heb. 4. <1>6.

* *He is bid to pray.*

Hope. He bid me go to him and see: Then I said, it was presumption: he said, No: for I was invited to come. *Then he gave me a Book of Jesus his inditing, to encourage me the more freely to come: And he said concerning that Book, That every jot and tittle thereof stood firmer than Heaven and Earth. Then I asked him what I must do when I came? and he told me, I must intreat upon my knees with all my heart and soul, the Father to reveal him to me. Then I asked him further, How I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came: *and he bid me say to this effect, *God be merciful to me a sinner, and make me*

2 now] how 1, 2, 4, 5, 6, 8 etc. justified 3 5 2 Pet. 1 ||
4, 5, 6, 8 etc. marg. A . . . saved add. 2 12 me] us 1
13 believed 4 15 marg. He . . . acceptance add. 2 19 but he
said 1 20 marg. He . . . instructed add. 2 22 every rom. 1, 8 etc.
there of 1 23 then 1 26 Dan. 7. 10 || 8 etc. 28 Lev. 16 (verse
no. faded out) 1, 5, 7: Lev. 16. 2 || 6, 8 etc. 29 Numb. 7. 89 || 1:
Numb. 7. 8 || 2 etc. 30 Heb. 4. 6 || 1-11 31 marg. He . . . pray
add. 2

to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away: Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord take therefore this opportunity, and magnifie thy grace in the Salvation of my soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden?

Hope. Yes, over, and over, and over.

Chr. And did the Father reveal his Son to you?

Hope. Not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

Chr. What did you do then?

Hope. What! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hope. *Yes, an hundred times, twice told.

Chr. And what was the reason you did not?

Hope. *I believed that that was true which had been told me, to wit, That without the righteousness of this Christ, all the world could not save me: And therefore thought I with my self, If I leave off, I die; and I can but die at the Throne of Grace. And withal, this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued Praying until the Father shewed me his Son.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding; and thus it was. One day I was very sad, I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins: And as I was then looking for nothing but Hell, and the ever-

* He thought to leave off praying.

* He durst not leave off praying, and why.

Hab. 2. 3.

Ephes. 1. 18,

19.
Christ is revealed to him, and how.

4 hast] has 93 12 his] the 10, 11 13 marg. He prays add. 2
18 an hundred] and 100 || 10, 11 marg. He ... praying add. 2 20
been] bin 7 marg. He ... why add. 2 21 to wit ital. 1 25
Heb. 2.3 || 7 29 not ital. 1 30 my 8 etc. Eph. 1. 8, 19 || 1
31 sader then 1 marg. Christ ... how add. 2

Act. 16. 30,
31.

lasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

2 Cor. 12. 9.

But I replied, Lord, I am a great, a very great sinner; and he answered, *My grace is sufficient for thee.* Then I said, but Lord, what is believing? And then I saw

John 6. 35.

from that saying, [*He that cometh to me shall never hunger, and he that believeth on me shall never thirst.*]

That believing and coming was all one, and that he that came, that is, run out in his heart and <a>ffections after Salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard

John 6. <37>.

him say, *And him that cometh to me, I will in no wise cast out.* Then I said, But how, Lord, must I consider of thee in my coming to thee, that my Faith may be placed

1 Tim. 1. 15.

Rom. 10. 4.
chap. 4.

Heb. 7. 24, 25.

aright upon thee? Then he said, *Christ Jesus came into the World to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification: He loved us, and washed us from our sins in his own blood: He is Mediator between God and us. He ever liveth to make intercession for us.* From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his Blood; that what he did in obedience to his Fathers Law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love, to the Name, People, and Ways of Jesus Christ.

Chr. *This was a Revelation of Christ to your soul indeed: But tell me particularly, what effect this had upon your spirit?*

6 2 Cor. 12. 9 om. 6, 8 etc. 8 John 6. 25 || 93 11 ran 6, 8 etc.
effections 3 16 John 6. 36 || 1: John 6. 16 || 2 etc. 24 betwixt
5, 6, 8 etc.

Hope. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into mine heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Name of the Lord Jesus. Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my Dream, that *Hopeful* looked back and saw *Ignorance*, whom they had left behind, coming after. *Look*, said he, to *Christian*, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him; he careth not for our company.

Hope. But I tro, it would not have hurt him, had he kept pace with us hitherto.

Chr. That's true, but I warrant you he thinketh otherwise.

Hope. That I think he doth, but however let us tarry for him. So they did. *Young Ignorance comes up again.*

Then *Christian* said to him, Come away man, why do you stay so behind?

Ign. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better. *Their talk.*

Then said *Christian* to *Hopeful*, (but softly) did I not tell you he cared not for our company: But however said he, come up and let us talk away the time in this solitary place. Then directing his Speech to *Ignorance*, he said, Come, how do you? how stands it between God and your Soul now?

Ignor. *I hope well, for I am alwaies full of good * Ignorance's hope, and the ground of it.

6 my 4, 5, 6, 8 etc. 10 of the Name om. 8 etc. 11-12 a
thousand] 1000 || 8 etc. 14 then saw 1 29 then 1 31-2 said
he add. 3, om. 7 36 marg. Ignorance's . . . it add. 2

Prov. 28. 29.

motions, that come into my mind to comfort me as I walk.

Chr. *What good motions? pray tell us.*

Ignor. Why, I think of God and Heaven.

Chr. *So do the Devils, and damned Souls.*

Ignor. But I think of them, and desire them.

Chr. *So do many that are never like to come there: The Soul of the Sluggard desires, and hath nothing.*

Ignor. But I think of them, and leave all for them.

Chr. *That I doubt, for leaving of all, is an hard matter; yea a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven.*

Ignor. My heart tells me so.

Prov. 28.
2<6>.

Chr. *The wise man says, He that trusts his own heart is a fool.*

Ignor. That is spoken of an evil heart, but mine is a good one.

Chr. *But how dost thou prove that?*

Ignor. It comforts me in hopes of Heaven.

Chr. *That may be, through its deceitfulness, for a mans heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.*

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. *Who told thee that thy heart and life agree together?*

Ignor. My heart tells me so.

Chr. *Ask my fellow if I be a Thief: Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of <no> value.*

Ignor. But is it not a good heart that has good thoughts? And is not that a good life, that is according to Gods Commandments?

Chr. *Yes, that is a good heart that hath good thoughts,*

I Prov. 28. 29 *add. 3, om. 7*

10 *all ital.* I 11 *then* I 15

Prov. 28. 29 || 1-6, 8-11: *om. 7*

17 *That]* This I 20 *in the*

hopes I

23 *yet he 7*

26 *agrees I*

29 *Thy rom. 9⁴ etc.*

tell I I

31 *<no>]* on 3

and that is a good life that is according to Gods Commandments: But it is one thing indeed to have these, and another thing, only, to think so.

Ignor. Pray, what count you good thoughts, and a life according to Gods Commandments?

Chr. There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting our selves.

Chr. Such as agree with the Word of God.

What are good thoughts.

Ignor. When does our thoughts of our selves, agree with the Word of God?

Chr. When we pass the same Judgment upon our selves which the Word passes: To explain my self, The Word of God saith of persons in a natural condition, There is none Righteous, there is none that doth good. It saith also, That every imagination of the heart of man is only evil, and that continually. And again, The imagination of mans heart is evil from his Youth. Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

Rom. 3.

Gen. 6. <5>.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on: As the Word passeth a judgment upon our HEART, so it passeth a judgment upon our WAYS; & when our thoughts of our HEARTS and WAYS agree with the judgment which the Word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the Word of God saith, That mans ways are crooked ways, not good, but perverse: It saith, they are

Psal. 125. 5.
Prov. 2. 15.
Rom. 3.

10 marg. What . . . thoughts add. 2

11 do 11

17 of a man

8 etc. Gen. 6. 8 || 1-4, 7: Gen. 6. 2 || 5, 6, 8 etc. 18 and again

rom. 7 22 Ignor. rom. 94 etc. I will . . . bad ital. 94 etc.

23 Chr. ital. 94 etc. 23-9 Therefore . . . thereto rom. 94 etc.

25 HEART] heart 94, 10: hearts 11 26 ways: 7: ways 94 etc.

27 hearts, ways: 7: hearts, ways 94 etc. 30 The speeches of Ignorance

are in ital., of Christian in rom., from p. 155 to p. 157, l. 7 || 94 etc., and

from p. 155 to p. 158, l. 7 || 10, 11

naturally out of the good way, that they have not known it. Now when a man thus thinketh of his waies, I say when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own waies, because his thoughts now agree with the judgment of the Word of God.

Ignor. What are good thoughts concerning God?

Chr. *Even (as I have said concerning our selves) when our thoughts of God do agree with what the Word saith of him. And that is, when we think of his Being and Attributes as the Word hath taught: Of which I cannot* 10
now discourse at large. But to speak of him with reference to us, Then we have right thoughts of God, when we think that he knows us better than we know our selves, and can see sin in us, when, and where we can see none in our selves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: Also when we think that all our righteousness stinks
in his Nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best
performances. 20

Ignor. Do you think that I am such a fool, as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. *Why, how dost thou think in this matter?*

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. *How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original, nor actual infirmities, but hast such an opinion of thy self, and of what thou doest, as plainly renders thee to be one that* 30
did never see a necessity of Christs personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. *How dost thou believe?*

II with] in 11 13 then 1, 93 15 we think] he thinks 5, 6,
8, 93: he think 4: we think 94 etc. 17 stincks 4 19 of] in 8, 93:
in 94 etc. 22 farther 94 etc. then 1 23 in the] i' th' 94 etc.
29 or 1 30 dost 7 32 dost] durst 93: doest 94 etc. 35 doest 1

Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law: or thus, Christ makes my Duties that are religious, acceptable to his Father by virtue of his Merits; and so shall I be justified.

Chr. Let me give an answer to this Confession of thy Faith.

1. Thou believest with a fantastical Faith, for this Faith *The Faith of Ignorance.*
is no where described in the Word.

2. Thou believest with a false Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christs righteousness: (which Righteousness of his, is, not an act of grace, by which he maketh for Justification, thy obedience accepted with God, but his personal obedience to the Law in doing and suffering for us, what that required at our hands.) This righteousness, I say, true Faith accepteth, under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

Ignor. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tollerate us to live as we list. For what matter how we live if we may be justified by Christs personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say.

7-27 *Chr.* Let me . . . from condemnation single ¶ 10, 11 7 me]
us 6, 8, 93: us 94 etc. 8 Fantastical 1 marg. The . . .
Ignorance add. 2 10 False 1 18 lost] last 6 21 thy ital.
10, 11 22 his ital. 10, 11

Ignorant thou art of what Justifying righteousness is, and, as Ignorant how to secure thy Soul through the Faith of it from the heavy wrath of God. Yea, thou also art Ignorant of the true effects of saving Faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word, Ways and People, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from Heaven?

Ignorance
jangles with
them.

Ignor. What! you are a man for revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted brains.

Hope. Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

He speaks
reproachfully
of what he
knows not.

Ignor. That is your Faith, but not mine; yet mine I doubt not, is as good as yours: though I have not in my head so many whimsies as you.

Mat. 11. 2<7>.
1 Cor. 1<2>. 3.
Eph. 1. 18, 19.

Chr. Give me leave to put in a word: You ought not so slightly to speak of this matter: for this I will boldly affirm, (even as my good Companion hath done) that no man can know Jesus Christ but by the revelation of the Father: yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his mighty power, the working of which Faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, and flie to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

The talk broke
up.

Ignor. You go so fast, I cannot keep pace with you; do you go on before, I must stay a while behind.

1 Ignorant *ital.* 10, 11

7 ignorantly *ital.* 1, 10, 11

add. 2

14 the] all 1, 2

22 Mat. 11. 18 || 1: Mat. 11. 28 || 2 etc.

3 || 2 etc.

33 Ignor. *ital.* 9^a etc.

2, 3 Ignorant *ital.* 1, 10, 11

10 marg. Ignorance . . . them

17 marg. He . . . not add. 2

1 Co. 12. 3 || 1: 1 Cor. 11.

33-4 You . . . behind rom. 9^a etc.

Then they said,

*Well Ignorance, wilt thou yet foolish be,
To slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
E're long the evil of thy doing so:
Remember man in time, stoop, do not fear,
Good counsel taken well saves; therefore hear:
But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) I'll warrant thee.*

10 Then Christian addressed thus himself to his fellow.

Chr. Well, come my good *Hopeful*, I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on apace before, and *Ignorance* he came hobbling after. Then said *Christian* (to his) Companion, *It pitties me much for this poor man, it will certainly go ill with him at last.*

20 *Hope.* Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets, (and that of Pilgrims too;) and if there be so many in our parts, how many think you must there be in the place where he was born?

Chr. *Indeed the Word saith, He hath blinded their eyes, lest they should see, &c. But now we are by our selves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently, fears that their state is dangerous?*

Hope. Nay, do you answer that question your self, for you are the elder man.

30 Chr. *Then, I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.*

I Then they said *add. 2: ital. 94 etc.* 7 saves] secures 7 9
Ignorance *ital. 1* Ile 7: I'll 93: I'll 94 *etc.* 10 Then ...
fellow *add. 2* 13 a pace 1, 94 *etc.* 15 his to 3 17 his] this
8 *etc.* 19 Pilgrims *ital. 7* 23-6 But now ... dangerous?
separate ¶ 6, 8 *etc.* 25 fear 11 30 ignorant rom. 7

*The good use
of fear.*

Hope. I do believe, as you say, that fear tends much to mens good, and to make them right, at their beginning to go on Pilgrimage.

Job 28. 2<8>.
Psal. 111. 10.
Prov. 1<7> 7.
ch. 9, 10.

Chr. *Without all doubt it doth, if it be right; for so says the Word,* The fear of the Lord is the beginning of Wisdom.

Hope. How will you describe right fear?

Right fear.

Chr. *True, or right fear is discovered by three things.*

1. By its rise. It is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said, I believe you have said the truth. Are we now almost got past the Inchan<t>ed ground? 20

Chr. *Why, are you weary of this discourse?*

Hope. No verily, but that I would know where we are.

*Why ignorant
persons stifle
convictions.
* In general.*

Chr. *We have not now above two Miles further to go thereon. But let us return to our matter. *Now the Ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.*

Hope. How do they seek to stifle them?

** 2. In parti-
cular.*

Chr. *1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly 30 tend to their overthrow. 2. They also think that these fears tend to the spoiling of their Faith, (when alas for them, poor men that they are! they have none at all)

3 Pilgrimage *ital.* 7 4 Job 28. 29 || 1-11 5 Prov. 17 || 1-11
8 marg. *Right fears* 4, 5, 6, 8 etc. 20 Inchan d (?) 8
21 are you] art thou 11 23 marg. *Why... convictions* add. 2: ...
conviction 6 25 marg. 1. *In general* add. 2: *In general* 3-6, 8-11
28 marg. 2. *In particular* add. 2: 2. *Particular* 6, 8 etc. 32-3
(when alas . . . all)] when, (alas . . . all) 11

and therefore they harden their hearts against them.

3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident.

4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this my self; for before I knew my self it was so with me.

Chr. *Well, we will leave at this time our Neighbor Ignorance by himself, and fall upon another profitable question.*

Hope. With all my heart, but you shall still begin. *Talk about one Temporary.*

Chr. *Well then, Did you not know about ten years ago; one Temporary in your parts, who was a forward man in Religion then?*

Hope. Know him! Yes, he dwelt in *Graceless*, a Town about two miles off of *Honesty*, and he dwelt next door to one *Turn-back*. *Where he dwelt.*

Chr. *Right, he dwelt under the same roof with him. Well, that man was much awakened once;* I believe that then he had some sight of his sins, and of the wages that was due thereto.* ** He was towardsly once.*

Hope. I am of your mind, for (my house not being above three miles from him) he would oft times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, *Lord, Lord*.

Chr. *He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.*

Hope. Now since we are talking about him, let us a little enquire into the reason of the sudden back-sliding of him and such others.

3 despight 7	4 these 1	12 marg. Talk . . . Temporary
rom. 6, 8, 93, 94	17 marg. Where he dwelt	rom. 6, 8, 93, 94 20
marg. He . . . once add. 2: rom. 6, 8, 93, 94	21 were 11	24 oft
imes 7	28 me at once 1	29 Pilgrimage rom. 7 go] do 1 33
suddain 1, 5, 6, 8-10		

Chr. *It may be very profitable, but do you begin.*

Hope. Well then, there are in my judgment four reasons for it.

*Reason, why
towardsly ones
go back.*

2 Pet. 2. 22.

Prov. 29. 25.

1. Though the Consciences of such men are awak-
ened, yet their minds are not changed: therefore when
the power of guilt weareth away, that which provoked
them to be Religious ceaseth. Wherefore they naturally
turn to their own course again: even as we see the Dog
that is sick of what he hath eaten, so long as his si(c)k-
ness prevails, he vomits and casts up all: not that he
doth this of a free mind (if we may say a Dog has a
mind) but because it troubleth his stomach; but now
when his sickness is over, and so his Stomach eased, his
desires being not at all alienate from his vomit, he turns
him about, and licks up all. And so it is true which is
written, *The Dog is turned to his own vomit again.* Thus,
I say, being hot for Heaven, by virtue only of the sense
and fear of the torments of Hell, as their sense of Hell,
and the fears of damnation chills and cools, so their
desires for Heaven and Salvation cool also. So then it
comes to pass, that when their guilt and fear is gone,
their desires for Heaven and Happiness die; and they
return to their course again.

2. Another reason is, They have slavish fears that do
over-master them. I speak now of the fears that they
have of men: *For the fear of men bringeth a snare.* So
then, though they seem to be hot for Heaven, so long
as the flames of Hell are about their ears, yet when that
terror is a little over, they betake themselves to second
thoughts; namely, that 'tis good to be wise, and not to
run (for they know not what) the hazard of losing all;
or at least, of bringing themselves into unavoidable and
unnecessary troubles: and so they fall in with the world
again.

4 marg. *Reason . . . back* add. 2: rom. 6, 8, 93, 94: *Reasons . . .* 10,
11 6 provoketh 7, 94 etc. 8 turn] return 11 9 sickness 3
14 alienated 94 etc. 16 Thus] This 1, 2 20 for] of 93
cool 4 20-2 Salvation . . . Heaven and repeated 10, 11 24
2.] 2ly. 1 30 that] this 8 etc. 31 loosing 1

3. The shame that attends Religion, lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible: Therefore when they have lost their sense of Hell, and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them, they like not to see their misery before they come into it: Though perhaps the sight of it first, if they loved
 10 that sight, might make them flie whither the righteous flie and are safe; but because they do, as I hinted before even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. *You are pretty near the business, for the bottom of all is, for want of a change in their mind &c will. And therefore they are but like the Fellon that standeth before*
 20 *the Judge, he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the Halter, not of any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas, if his mind was changed, he would be otherwise.*

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

Chr. *So I will willingly.*

1. They draw off their thoughts all that they may
 30 from the remembrance of God, Death, and Judgment to come. *How the Apostate goes back.*

2. Then they cast off by degrees private Duties, as Closet-Prayer, curbing their lusts, Watching, sorrow for Sin, and the like.

3. Then they shun the company of lively and warm Christians.

I 3.] 3/y. I 7 4.] 4/y. I Guilt *ital.* 6, 8 etc. 19 Felon
 8 etc. 22 of 1] that he hath 4, 5, 6, 8 etc. offences 4, 5, 6, 8 etc.
 29 drew 94 etc. marg. How . . . back rom. 6, 8, 93, 94

4. After that, they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say; in the Coats of some of the Godly, and that devilishly, that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal, and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they shew themselves as they are. Thus being lanced again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

. Now I saw in my Dream, that by this time the Pilgrims were got over the Enchanted Ground, and entering into the Country of *Beulah*, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of Birds, and saw every day the flowers appear in the earth: and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the *shadow of death*, and also out of the reach of *Giant Despair*: neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to: also *here* met them some of the Inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the borders of Heaven. In this Land also the contract between the Bride and the Bridegroom was renewed: Yea here, *as the Bridegroom rejoyceth over the*

Isa. 62. 4.
Cant. 2. 10,
11, 12.

Angels.

Isa. 62. 5.

19 owd 3 22 Cant. 10, 11, 12 || 7 24 Yea] Ye 10 28
wherfore 3 30 Giant rom. 1 32 hear 3

Bride, so did their God rejoyce over them. Here they had
no want of Corn and Wine; for in this place they met
with abundance of what they had sought for in all their
Pilgrimages. Here they heard voices from out of the
City, loud voice, saying, *Say ye to the daughter of Zion,*
Behold thy salvation cometh; behold his reward is with him.
Here all the Inhabitants of the Country called them,
The holy people, the redeemed of the Lord, sought out &c.

Verse 8.

Verse 11.

Verse 12.

Now as they walked this Land they had more re-
joicing than in parts more remote from the Kingdom,
to which they were bound; & drawing near to the City,
they had yet a more perfect view thereof, it was builded
of Pearls and Precious Stones, also the Street thereof
was paved with Gold, so that by reason of the natural
glory of the City, and the reflection of the Sun-beams
upon it, *Christian*, with desire fell sick, *Hopeful* also had
a fit or two of the same Disease: Wherefore here they
lay by it a while crying out because of their pangs, *If*
you see my Beloved tell him that I am sick of love.

But being a little strengthned, and better able to bear
their sickness, they walked on their way, and came yet
nearer and nearer, where were Orchards, Vineyards,
and Gardens, and their Gates opened into the High-
way. Now as they came up to these places, behold the
Gardener stood in the way; to whom the Pilgrims said,
Whose goodly Vineyards and Gardens are these? He
answered, They are the Kings, and are planted here for
his own delights, and also for the solace of Pilgrims,
So the Gardener had them into the Vineyards, and bid
them refresh themselves with the Dainties; he also
shewed them there the Kings Walks and the Arbors
where he delighted to be: And here they tarried and
slept.

Deut. 23. 24.

Now I beheld in my Dream, that they talked more
in their sleep at this time, than ever they did in all their

3 with om. 10, 11	for add. 2	4 Pilgrimage 1	5 voices
1, 2, 8 etc.	7 marg. Verse 12 om. 7		9 walked in this
1, 2, 4, 5, 6, 8 etc.	10 then 1	13 Streets 8 etc.	14 were 11
28 Pilgrims ital. 7	31 there ital. 1	Arbors ital. 1	35 then 1

Journey; and being in a muse thereabout, the Gardener said even to me, Wherefore musest thou at the mater? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said, the reflections of the Sun upon the City, (for the City was pure Gold) was so extremely glorious, that they could not, as yet, with open face behold it, but through an *Instrument* made for that purpose. So I saw, that as they went on, there met them two men, in Raiment that shone like Gold; also their faces shone as the light.

These men asked the Pilgrims whence they came? and they told them. They also asked them, Where they had lodg'd, what difficulties, and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would; but, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Death.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep: at the sight thereof of this River, the Pilgrims were much stun'd, but the men that went with them, said, You must go through, or you cannot come at the Gate.

Death is not welcome to nature, though by it we pass out of this world into glory.

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes; but there hath not any, save two, to wit, *Enoch* and

1 there about 1 2 matter 1, 2, 4 etc. 7 Rev. 21. 28 ||
94 etc. 10 2 Cor. 3. 18 || 1, 6: 1 Cor. 3. 18 || 2-5, 7 etc. 12 shined 7
25 in] within 1 26 farther 6 marg. *Death* rom. 6, 8, 93, 94
28 thereof] therefore 1, 2, 4, 5, 6, 8 etc. 29 stounded 1: stunned
10, 11 32 marg. *Death . . . glory* rom. 6, 8, 93, 94

Elijah, been permitted to tread that path, since the foundation of the World, nor shall, until the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to despond in his mind, & looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men if the Waters were all of a depth, they said no; yet they could not help them in that case; for, said they, *You shall find it deeper or shallower, as you believe in the*

1 Cor 15.
51, 52.

*Angels help us
not comfortably
through Death.*

10 *King of the place.*

They then addressed themselves to the Water; and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*; he said, I sink in deep Waters, the Billows go over my head, all his waves go over me, *Selah*.

*Christians
conflict at the
hour of death.*

Then said the other, Be of good cheer, my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death have compassed me about, I shall not see the Land that flows with Milk and Honey. And with that, a great darkness and horror fell upon *Christian*, so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake, still tended to discover that he had horror of mind, and hearty fears that he should die in that River, and never obtain entrance in at the Gate: Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hobgoblins and evil Spirits, For ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brothers head above water, yea

8 marg. *Angels* . . . *Death* rom. 6, 8, 93, 94 12 sick 3 17
marg. *Christians* . . . *death* rom. 6, 8, 93, 94 18 hath 5, 6, 8 etc.
27 heart fears 8, 94, 10: heart-fears 93, 11 32-3 Hogoblins 1: Hop-
goblins 4, 5, 6, 8, 93

sometimes he would be quite gone down, and then e're a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us. But *Christian* would answer, 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you: and so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Psal. <7> 3.
4, 5.

Christian delivered from his tears in death.

Isa. 4<3> 2.

Then I saw in my Dream that *Christian* was in a muse a while; to whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole:* And with that *Christian* brake out with a loud voice, Oh I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through the Rivers, they shall not overflow thee.* Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon; and so it followed that the rest of the River was but shallow. Thus they got over. Now upon the bank of the River, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the River, they saluted them, saying, *We are ministring Spirits, sent forth to minister for those that shall be heirs of*

The Angels do wait for them so soon as they are passed out of this world.

4 it om. 6, 8 etc. 11 it is] its I
33. 4, 5 || I, 2, 3, 7: om. 5, 6, 8 etc.
Christian . . . death rom. 6, 8, 9³, 9⁴
come up out of I 33 they] thy I
rom. 6, 8, 9³, 9⁴

12 Psal. 73. 4, 5 || 4: Psal.
19 was as in I 20 marg.
23 Isa. 40. 2 || I-I I 32
34 marg. *The* . . . world

salvation. Thus they went along towards the Gate, now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also they had left their *Mortal* Garments behind them in the River: for though they went in with them, they came out without them. They therefore went up here with much agility and speed though the foundation upon which the City was framed was higher than the
 10 Clouds. They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions, to attend them.

They have put off mortality.

The talk that they had with the shining Ones, was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is the Mount *Sion*, the heavenly *Jerusalem*, the
 20 innumerable company of Angels, and the Spirits of Just Men made perfect: You are going now, said they, to the Paradiſe of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof: And when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not
 30 see again, such things as you saw when you were in the lower Region upon the earth, to wit, sorrow, sickness, affliction, and death, *for the former things are passed away*. You are going now to *Abraham*, to *Isaac*, and *Jacob*, and to the Prophets; men that God hath taken
 away from the evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even

Heb. 12. 22
 23, 24.
 Rev. 2. 7.
 Rev. 3. 4.

Rev. 22. 1.

Isa. 57. 1, 2.
 Isa. 65. 14.

3 with ease *ital.* 1 4 marg. *They . . . mortality* rom. 6, 8, 93,
 94 9 then 1 10 Region 11 17 Heb. 12. 2, 23, 24 || 1
 18 Angels *ital.* 6, 8 *etc.* 24 Rev. 21. 1 || 1: Rev. 22. 7 || 5, 6, 8 *etc.*
 34 comforts 6, 8 *etc.*

Gal. 6. 7.

John 3. 2.

1 Thes. 4. 13,

14, 15, 16.

Jude 14.

Dan. 7. 9, 10.

1 Cor. 6. 2, 3.

the fruit of all your Prayers, and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and Visions of the *Holy One*, for there you shall see him as he is. There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant voice of the mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive, even every one that follows into the Holy place after you. There also you shall be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of Iniquity, let them be Angels or Men, you also shall have a voice in that Judgment, because they were his and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

Rev. 19.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: To whom it was said, by the other two shining Ones, These are the men that have loved our Lord, when they were in the World, and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey; that they may go in and look their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.*

There came out also at this time to meet them,

11 gone] got 1 33 Redemer 4 37 There came out . . . joy be expressed (p. 171, l. 28) *add.* 2

several of the Kings Trumpeters, cloathed in white and shining Rayment, who with melodious noises, and loud, made even the Heavens to eccho with their sound. These Trumpeters saluted *Christian* and his Fellow with ten thousand welcomes from the world: And this they did with shouting, and sound of Trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left (as 'twere to guard them
10 through the upper Regions) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon, these Trumpeters, even with joyful sound, would, by mixing their Musick, with looks and gestures, still signifie to *Christian* and his Brother, how welcome they were into their company, and with what gladness they came to meet them: And now were these
20 t(w)o men, as 'twere, in Heaven, before they came at it; being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City it self in view, and they thought they heard all the Bells therein to ring, to welcome them thereto: but above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed: Thus they came up to the Gate.

30 Now when they were come up to the Gate, there were written over it in Letters of Gold, *Blessed are they* Rev. 22. 14.
that do his Commandments, that they may have right to the Tree of Life; and may enter in through the Gates into the City.

Then I saw in my Dream, that the shining men bid them call at the Gate; the which when they did, some from above looked over the Gate; to wit, *Enoch, Moses,*

9 it were 6, 8 etc. 20 too 2, 3 it were 6, 8 etc. 28 Thus]
and thus 1 31 was 1, 2

and *Elijah, &c.* to whom it was said, 'These Pilgrims are come from the City of *Destruction*, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were carried into the King, who when he had read them, said, Where are the men? to whom it was answered, 'They are standing without the Gate, the King then commanded to open the Gate; *That the righteous Nation*, said he, *that keepeth Truth may enter in.*

Isa. 26. 2.

Now I saw in my Dream, that these two men went in at the Gate; and loe, as they entred, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them; the Harp to praise withal, and the Crowns in token of honor: Then I heard in my Dream, that all the Bells in the City rang again for joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves say, 20
Rev. 5. 13, 14. that they sang with a loud voice, saying, *Blessing, Honor, Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men, with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withal.

'There were also of them that had wings, and they 30 answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the Gates: which when I had seen, I wished my self among them.

Now while I was gazing upon all these things, I

3 bare 11 6 in to 5, 6, 8 etc. 9 Isa. 27. 2 || 93 16
Harps 6, 8, 93, 94: harps 10, 11 18 again add. 2 20 our] your 1
say add. 2, om. 4, 5, 6, 8 etc. 27 head 94, 10 31 intermission 4
33 myself 11

turned my head to look back, and saw *Ignorance* come up to the River side: but he soon got over, and that without half that difficulty which the other two men met with. For it happened, that there was then in the place one *Vain-hope* a Ferry-man, that with his Boat helped him over: so he, as the other I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up
10 to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: But he was asked by the men that look'd over the top of the Gate, Whence came you? and what he would have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered
20 never a word. So they told the King but he would not come down to see him; but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City to go out & take *Ignorance* and bind him hand and foot, and have him away. Then they took him up, and carried him through the air, to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a Dream.

FINIS.

I marg. *Ignorance comes up to the River* add. 4: om. 7: rom. 6: rom. exc. *Ignorance* 8, 93, 94 4 the] that 1, 4, 5, 6, 8 etc. 5 Boat ital. 4, 5, 6, 8 etc. 6 marg. *Vain hope does ferry him over* add. 4: om. 7: rom. 6: rom. exc. *Vain hope* 8, 93, 94 13 come 8 etc. 14 he would] would you 1, 2, 8 etc. 27 away 1 28 *Destruction* rom. 94 etc. 29 beheld 94 etc.

An Advertisement.

ΧΡΙΣΤΟΛΟΓΙΑ, or a Declaration of the Glorious Mystery of the Person of Christ, God and Man; as also the use of his Person in Religion. By *John Owen, D.D.*

Printed for *Nath. Ponder*, at the *Peacock* in the *Poultry*, over against the *Stocks-Market*. 1679.

The Conclusion.

NOW Reader, I have told my Dream to thee;
See if thou canst interpret it to me;
Or to thy self, or Neighbour: but take heed
Of mis-interpreting: for that, instead
Of doing good, will but thy self abuse:
By mis-interpreting evil ensues.

Take heed also, that thou be not extream,
In playing with the out-side of my Dream:
Nor let my figure, or similitude,
Put thee into a laughter, or a feud;
Leave this for Boys and Fools; but as for thee,
Do thou the substance of my matter see.

Put by the Curtains, look within my Vail;
Turn up my Metaphors, and do not fail:
There, if thou seekest them, such things to find,
As will be helpful to an honest mind.

What of my dross thou findest there, be bold
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core:
But if thou shalt cast all away as vain,
I know not but 'twill make me Dream again.

THE END.

8 out-side *ital.* 2, 9^a etc.
21 But . . . vain *ital.* 9^a etc.

11 and rom. 11

17 dross *ital.* 7

THE
Pilgrim's Progress.
FROM
THIS WORLD
TO
That which is to come
The Second Part.

Delivered under the Similitude of a

D R E A M

Wherein is set forth

The manner of the setting out of *Christian's* Wife and Children, their
Dangerous JOURNEY,

AND

Safe Arrival at the Desired Country.

By JOHN BUNYAN.

The Second Edition.

I have used Similitudes, Hof. 12. 10.

LONDON,

Printed for Nathaniel Ponder at the *Pearcock*
in the *Poultry*, near the Church. 1686.

THE
 Authors Way of Sending forth
 HIS
 Second Part
 OF THE
 PILGRIM.

GO, now my little Book, to every place,
Where my first Pilgrim has but shewn his Face,
Call at their door: If any say, who 's there?
Then answer thou, Christiana is here.
If they bid thee come in, then enter thou
With all thy boys. And then, as thou know'st how,
Tell who they are, also from whence they came,
Perhaps they'l know them, by their looks, or name
But if they should not, ask them yet again
If formerly they did not Entertain
One Christian a Pilgrim; If they say
They did: And was delighted in his way:
Then let them know that those related were
Unto him: Yea, his Wife and Children are.
Tell them that they have left their House and Home,
Are turned Pilgrims, seek a World to come:
That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on Serpents, fought with Devils,
Have also overcome a many evils.
Yea tell them also of the next, who have
Of love to Pilgrimage been stout and brave
Defenders of that way, and how they still
Refuse this World, to do their Fathers will.
 Go, tell them also of those dainty things,
 That Pilgrimage unto the Pilgrim brings,

*Let them acquainted be, too, how they are
Beloved of their King, under his care;
What goodly Mansions for them he provides,
Tho they meet with rough Winds, and swelling Tides.
How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.*

*Perhaps with heart and hand they will imbrace
Thee, as they did my firstling, and will Grace
Thee, and thy fellows with such chear and fair,
As shew will, they of Pilgrims lovers are.*

I Object.

But how if they will not believe of me
That I am truly thine, 'cause some there be
That Counterfeit the Pilgrim, and his name,
Seek by disguise to seem the very same.
*And by that means have wrought themselves into
The Hands and Houses of I know not who.*

Answer.

*'Tis true, some have of late, to Counterfeit
My Pilgrim, to their own, my Title set;
Yea others, half my Name and Title too;
Have stitched to their Book, to make them do;
But yet they by their Features do declare
Themselves not mine to be, whose ere they are.*

*If such thou meetst with, then thine only way
Before them all, is, to say out thy say,
In thine own native Language, which no man
Now useth, nor with ease dissemble can.*

*If after all, they still of you shall doubt,
Thinking that you like Gipsies go about,
In naughty-wise the Countrey to defile,
Or that you seek good People to beguile
With things unwarrantable: Send for me
And I will Testifie, you Pilgrims be;
Yea, I will Testifie that only you
My Pilgrims are; And that alone will do.*

2 Object.

But yet, perhaps, I may enquire for him,
Of those that wish him Damned life and limb,
What shall I do, when I at such a door,
For *Pilgrims* ask, and they shall rage the more?

Answer.

*Fright not thy self my Book, for such Bugbears
Are nothing else but ground for groundless fears,
My Pilgrims Book has travel'd Sea and Land,
Yet could I never come to understand,
That it was slighted, or turn'd out of Door
By any Kingdom, were they Rich or Poor.*

*In France and Flanders where men kill each other
My Pilgrim is esteem'd a Friend, a Brother.*

*In Holland too, 'tis said, as I am told,
My Pilgrim is with some, worth more than Gold.*

*Highlanders, and Wild-Irish can agree,
My Pilgrim should familiar with them be.*

*'Tis in New-England under such advance,
Receives there so much loving Countenance,
As to be Trim'd, new Cloth'd & deckt with Gems,
That it might shew its Features, and its Limbs,
Yet more; so comely doth my Pilgrim walk,
That of him thousands daily Sing and talk.*

*If you draw nearer home, it will appear
My Pilgrim knows no ground of shame, or fear;
City, and Countrey will him Entertain,
With welcome Pilgrim. Yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his head in any Company.*

*Brave Gallants do my Pilgrim hug and love,
Esteem it much, yea value it above
Things of a greater bulk, yea, with delight,
Say my Larks leg is better then a Kite.*

*Young Ladys, and young Gentle-women too,
Do no small kindness to my Pilgrim shew;*

The Second Part of

*Their Cabinets, their Bosoms, and their Hearts
My Pilgrim has, 'cause he to them imparts,
His pretty riddles in such wholesome strains
As yields them profit double to their pains
Of reading. Yea, I think I may be bold
To say some prize him far above their Gold.*

*The very Children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well and say,
He is the only Stripling of the Day.*

*They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim storyes which he knows so well.*

*Yea, some who did not love him at the first,
But call'd him Fool, and Noddy, say they must
Now they have seen & heard him, him commend,
And to those whom they love, they do him send.*

*Wherefore my Second Part, thou needst not be
Afraid to shew thy Head: None can hurt thee,
That wish but well to him, that went before,
'Cause thou com'st after with a Second store,
Of things as good, as rich, as profitable,
For Young, for Old, for Stag'ring and for stable.*

3 Object.

But some there be that say he laughs too loud;
And some do say his Head is in a Cloud.
Some say, his Words and Storys are so dark,
They know not how, by them, to find his mark.

Answer.

*One may (I think) say both his laughs & cryes,
May well be guest at by his watry Eyes.
Some things are of that Nature as to make
Ones fancie Checkle while his Heart doth ake,*

*When Jacob saw his Rachel with the Sheep,
He did at the same time both kiss and weep.*

*Whereas some say a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own mantles: And to stir the mind
To a search after what it fain would find,
Things that seem to be hid in words obscure,
Do but the Godly mind the more allure;
To study what those Sayings should contain,
10 That speak to us in such a Cloudy strain.*

*I also know, a dark Similitude
Will on the Fancie more it self intrude,
And will stick faster in the Heart and Head,
Than things from Similies not borrowed.*

*Wherefore, my Book, let no discouragement
Hinder thy travels. Behold, thou art sent
To Friends, not foes: to Friends that will give place
To thee, thy Pilgrims, and thy words imbrace.*

*Besides, what my first Pilgrim left conceal'd,
20 Thou my brave Second Pilgrim hast reveal'd,
What Christian left lock't up and went his way;
Sweet Christiana opens with her Key.*

4 Object.

But some love not the method of your first,
Romance they count it, throw't away as dust,
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

Answer.

*My Christiana, if with such thou meet,
By all means in all Loving-wise, them greet;
Render them not reviling for revile:
30 But if they frown, I prethee on them smile,
Perhaps 'tis Nature, or some ill report
Has made them thus despise, or thus retort.*

*Some love no Cheese, some love no Fish, & some
Love not their Friends, nor their own House or home;
Some start at Pigg, slight Chicken, love not Fowl,
More than they love a Cuckow or an Owl,
Leave such, my Christiana, to their choice,
And seek those, who to find thee will rejoyce;
By no means strive, but in humble wise,
Present thee to them in thy Pilgrims guise.*

*Go then, my little Book and shew to all
That entertain, and bid thee welcome shall,
What thou shalt keep close, shut up from the rest,
And wish what thou shalt shew them may be blest
To them for good, may make them chuse to be
Pilgrims, better by far, then thee or me.*

*Go then, I say, tell all men who thou art,
Say, I am Christiana, and my part
Is now with my four Sons, to tell you what
It is for men to take a Pilgrims lot;*

*Go also tell them who, and what they be,
That now do go on Pilgrimage with thee;
Say, here's my neighbour Mercy, she is one,
That has long-time with me a Pilgrim gone;
Come see her in her Virgin Face, and learn
Twixt Idle ones, and Pilgrims to discern.
Yea let young Damsels learn of her to prize,
The World which is to come, in any wise;
When little Tripping Maidens follow God,
And leave old doting Sinners to his Rod;
'Tis like those Days wherein the young ones cry'd
Hosannah to whom old ones did deride.*

*Next tell them of old Honest, who you found
With his white hairs treading the Pilgrims ground,
Yea, tell them how plain hearted this man was,
How after his good Lord he bare his Cross:
Perhaps with some gray Head this may prevail,
With Christ to fall in Love, and Sin bewail.*

*Tell them also how Master Fearing went
On Pilgrimage, and how the time he spent
In Solitariness, with Tears and Cries,*

*And how at last, he won the Joyful Prize.
He was a good man, though much down in Spirit,
He is a good Man, and doth Life inherit.*

*Tell them of Master Feeblemind also,
Who, not before, but still behind would go;
Show them also how he had like been slain,
And how one Great-Heart did his life regain:
This man was true of Heart, tho weak in grace,
One might true Godliness read in his Face.*

10 *Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without fault:
Tell them how Master Feeblemind, and he
Did love, and in Opinions much agree.
And let all know, tho weakness was their chance,
Yet sometimes one could Sing the other Dance.*

*Forget not Master Valiant-for-the-Truth,
That Man of courage, tho a very Youth.
Tell every one his Spirit was so stout,
No Man could ever make him face about,*
20 *And how Great-Heart, and he could not forbear
But put down Doubting Castle, slay Despair.*

*Overlook not Master Despondency.
Nor Much-a-fraid, his Daughter, tho they lye
Under such Mantles as may make them look
(With some) as if their God had them forsook.
They softly went, but sure, and at the end,
Found that the Lord of Pilgrims was their Friend.
When thou hast told the World of all these things,
Then turn about, my book, and touch these strings,*
30 *Which, if but touched will such Musick make,
They'l make a Cripple dance, a Gyant quake.
Those Riddles that lie couch't within thy breast,
Freely propound, expound: and for the rest
Of thy mysterious lines, let them remain,
For those whose nimble Fancies shall them gain.*

*Now may this little Book a blessing be,
To those that love this little Book and me,
And may its buyer have no cause to say,
His Money is but lost or thrown away,*

*Yea may this Second Pilgrim yield that Fruit,
As may with each good Pilgrims fancie sute,
And may it perswade some that go astray,
To turn their Foot and Heart to the right way.*

Is the Hearty Prayer

of the Author

JOHN BUNYAN.

THE
Pilgrims Progress

In the Similitude of a

D R E A M .

The Second Part.

Courteous Companions, sometime since, to tell you my Dream that I had of *Christian* the Pilgrim, and of his dangerous Journey toward the Celestial Countrey; was pleasant to me, and profitable to you. I told you then also what I saw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage: Insomuch that he was forced to go on his Progress without them, for he durst not run the danger of that destruction which he feared would come
10 by staying with them in the City of Destruction: Wherefore, as I then shewed you, he left them and departed.

Now it hath so happened, thorough the Multiplicity of Business, that I have been much hindred, and kept back from my wonted Travels into those Parts whence he went, and so could not till now obtain an opportunity to make farther enquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again
20 thitherward. Now, having taken up my Lodgings in a Wood about a mile off the Place, as I slept, I dreamed again.

And as I was in my Dream, behold, an aged Gentleman came by where I lay; and because he was to go some part of the way that I was travelling, me thought

I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into discourse, and our talk happened to be about *Christian* and his Travels: For thus I began with the Old-man.

Sir, said I, *what Town is that there below, that lieth on the left hand of our way?*

Then said Mr. *Sagacity*, for that was his name, it is the City of *Destruction*, a populous place, but possessed with a very ill conditioned, and idle sort of People.

I thought that was that City, quoth I, *I went once my self through that Town, and therefore know that this report you give of it is true.*

Sag. Too true, I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, *Then I perceive you to be a well meaning man: and so one that takes pleasure to hear and tell of that which is good; pray did you never hear what happened to a man sometime ago in this Town (whose name was Christian) that went on Pilgrimage up toward the higher Regions?*

Sag. Hear of him! Aye, and I also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights and Fears that he met with, and had in his Journey, besides, I must tell you, all our Countrey rings of him, there are but few Houses that have heard of him and his doings, but have sought after and got the *Records* of his Pilgrimage; yea, I think I may say, that that his hazzardous Journey has got a many well-wishers to his wayes: For though when he was here, he was *Fool* in every mans mouth, yet now he is gone, he is highly commended of all. For 'tis said he lives bravely where he is: Yea, many of them that are resolved never to run his hazzards, yet have their mouths water at his gains.

They may, quoth I, *well think, if they think any thing that is true, that he liveth well where he is, for he now lives at, and in the Fountain of Life, and has what he*

Christians are
well spoken of
when gone,
tho' called
Fools while
they are here.

has without Labour and Sorrow, for there is no grief mixed therewith.

Sag. Talk! The People talk strangely about him: Some say that he *now walks in White*, that he has a Chain of Gold about his Neck, that he has a Crown of Gold, beset with Pearls upon his Head: Others say, that the shining ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already, a very rich and pleasant Dwelling at Court, and that he every day eateth and drinketh, and walketh, and talketh with him, and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some that his Prince, the Lord of that Country, will shortly come into *these* parts, and will know the reason, if they can give any, why his Neighbours set so little by him, and had him so much in derision when they perceived that he would be a Pilgrim. *For they say, that now he is so in the Affections of his Prince, and that his *Sovereign* is so much concerned with the *Indignities* that were cast upon *Christian* when he became a Pilgrim, that he will look upon all as if done unto himself; and no marvel, for 'twas for the love that he had to his Prince, that he ventured as he did.

Revel. 3. 4.
Chap. 6. 11.

Zech. 3. 7.

Luke 14. 15

Jude 14, 15.

* Christians
King will take
Christians part.

Luke 10. 16.

I dare say, quoth I, I am glad on't, I am glad for the poor mans sake, for that now he has rest from his Labour, and for that he now reapeth the benefit of his Tears with Joy; and for that he is got beyond the Gun-shot of his Enemies, and is out of the reach of them that hate him. I also am glad for that a Rumour of these things is noised abroad in this Country; Who can tell but that it may work some good effect on some that are left behind? But, pray Sir, while it is fresh in my mind, do you hear any thing of his Wife and Children? Poor hearts, I wonder in my mind what they do.

Revel. 14. 13.

Psal. 126. 5, 6.

* Good Tidings
of Christians
Wife and
Children.

Sag. Who! *Christiana*, and her Sons! *They are like to do as well as did *Christian* himself, for though they all *plaid the Fool* at the first, and would by no means be perswaded by either the Tears or Intreaties of *Christian*, yet second thoughts have wrought wonderfully with them, so they have packt up and are also gone after him.

Better, and better, quoth I, But What! Wife and Children and all?

Sag. 'Tis true, I can give you an account of the matter, for I was upon the spot at the instant, and was ¹⁰th^oroughly acquainted with the whole affair.

Then, said I, a man it seems may report it for a truth?

Sag. You need not fear to affirm it, I mean that they are all gon on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole of the matter.

1 part pag.
<160>

This *Christiana* (for that was her name from the day that she with her Children betook themselves to a *Pilgrims* Life,) after her Husband was gone *over the River*, ²⁰and she could hear of him no more, her thoughts began to work in her mind; First, for that she had lost her Husband, and for that the loving bond of that Relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy Cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a 'Tear. But this was not all, for *Christiana* did also begin to consider with her self, whether her unbecoming behaviour towards her ³⁰Husband, was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this, came into her mind by *swarms*, all her unkind, unnatural, and ungodly Carriages to her dear Friend: Which also clogged her Conscience, and did load her with guilt. She was moreover much broken with recalling to remembrance the restless Groans,

Mark this, you
that are Churles
to your godly
Relations.

1 marg. Good . . . Children add. 2 3 *plaid the Fool* rom. 1
11 throughly 1, 2 20 marg. 1 part pag. 275|| 1, 2 32 a way 1

brinish Tears and self-bemoanings of her Husband, and how she did harden her heart against all his entreaties, and loving perswasions (of her and her Sons) to go with him, yea, there was not any thing that *Christian* either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the Caul of her Heart in sunder. Specially that bitter out-cry of his, *What shall I do to be saved*, did ring in ^{1 part, pag.} <9> her ears most dolefully.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him; but I would not go my self; I also have hindred you of Life. With that the Boys fell all into Tears, and cryed out to go after their Father. Oh! Said *Christiana*, that it had been but our lot to go with him, then had it fared well with us beyond what 'tis like to do now. For tho' I formerly foolishly imagin'd concerning the Troubles of your ²⁰ Father, that they proceeded of a foolish fancy that he had, or for that he was over-run with Melancholy Humours; yet now 'twill not out of my mind, but that they sprang from another cause, to wit, for that the Light of Light was given him, by the help of which, ^{James 1. 23,} as I perceive, he has escaped the Snares of Death. ^{24, 25.} Then they all wept again, and cryed out: Oh, Wo, worth the day.

The next night *Christiana* had a Dream, and behold she saw as if a broad Parchment was opened before her, ^{Christiana's Dream.} in which were recorded the sum of her ways, and the times, as she thought, look'd *very black upon her*. Then she cryed out aloud in her sleep, Lord have mercy upon ^{Luke 18. 13.} me a Sinner, and the little Children heard her.

After this she thought she saw two very ill favoured ones standing by her Bed-side, and saying, **What shall we do with this Woman? For she cryes out for Mercy waking and sleeping: If she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* ^{* Mark this, this is the quintessence of Hell.}

8 marg. 1 part page 2, 3||1, 2 35 marg. Mark . . . Hell add. 2

Wherefore we must by one way or other, seek to take her off from the thoughts of what shall be hereafter: else all the World cannot help it, but she will become a Pilgrim.

* *Help against Discouragement.*

Now she awoke in a great Sweat, also a trembling was upon her, but after a while she fell to sleeping again. *And then she thought she saw *Christian* her Husband in a place of Bliss among many *Immortals*, with an *Harp* in his Hand, standing and playing upon it before one that sate on a Throne with a Rainbow about his Head. She saw also as if he bowed his Head with his Face to the Pav'd-work that was under the Princes Feet, saying, *I heartily thank my Lord and King, for bringing of me into this Place.* Then shouted a Company of them that stood round about, and harped with their Harps: but no man living could tell what they said, but *Christian* and his Companions.

* *Convictions seconded with fresh Tidings of Gods readiness to Pardon.*

Next Morning when she was up, had prayed to God, and talked with her Children a while, one knocked hard at the door; to whom she spake out saying, *If thou comest in Gods Name, come in.* So he said *Amen*, and opened the Door, and saluted her with *Peace be to this House.* *The which when he had done, he said, *Christiana*, knowest thou wherefore I am come? Then she blush'd and trembled, also her Heart began to wax warm with desires to know whence he came, and what was his Errand to her. So he said unto her; my name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report that thou art aware of the evil thou hast formerly done to thy Husband in hardening of thy Heart against his way, and in keeping of these thy Babes in their Ignorance. *Christiana*, the merciful one has sent me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon offences. He also would have thee know that he inviteth thee to come into his Presence, to his Table, and

7 marg. *Help . . . Discouragement* add. 2 14 shooted 1 Revel.
14. 2, 3 || 1: om. 2 23 marg. *Convictions . . . Pardon* add. 2

that he will feed thee with the Fat of his House, and with the Heritage of *Jacob* thy Father.

There is *Christian* thy Husband, *that was*, with Legions more his Companions, ever beholding that face that doth minister Life to beholders: and they will all be glad when they shall hear the sound of thy feet step over thy Fathers Threshold.

Christiana at this was greatly abashed in her self, and bowing her head to the ground, this *Visitor* proceeded and said, *Christiana!* Here is also a Letter for thee which I have brought from thy Husbonds King. So she took it and opened it, but it smelt after the manner of the best Perfume, also it was Written in Letters of Gold. The Contents of the Letter was, *That the King would have her do as did Christian her Husband; For that was the way to come to his City, and to dwell in his Presence with Joy, for ever.* At this the good Woman was quite overcome: So she cried out to her *Visitor*, *Sir, will you carry me and my children with you, that we also may go and Worship this King?*

Song 1, 3.

Christiana quite overcome.

Then said the *Visitor*, *Christiana! The bitter is before the sweet:* Thou must through Troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee, to do as did *Christian* thy Husband: go to the *Wicket Gate* yonder, over the Plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this Letter in thy Bosome. That thou read therein to thy self and to thy Children, until you have got it by root-of-Heart. For it is one of the Songs that thou must Sing while thou art in this House of thy Pilgrimage. Also this thou must deliver in at the *further Gate*.

Further Instruction to Christiana.

Psal. 119. 54.

Now I saw in my Dream that this Old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded and said, So *Christiana* called her Sons together, and began thus to Address her self unto them. *My Sons, I have, as

* *Christiana prays well for her Journey.*

17 marg. *Christiana ... overcome add. 2* forever 1 23 marg. *Further ... Christiana add. 2* 37 marg. *Christiana ... Journey add. 2*

you may perceive, been of late under much exercise in my Soul about the Death of your Father; not for that I doubt at all of his Happiness: For I am satisfied now that he is well. I have also been much affected with the thoughts of mine own State and yours, which I verily believe is by nature miserable: My Carriages also to your Father in his distress, is a great load to my Conscience. For I hardened both mine own heart and yours against him, and refused to go with him on Pilgrimage.

The thoughts of these things would now kill me outright; but that for a Dream which I had last night, and but that for the encouragement that this Stranger has given me this Morning. Come, my Children, let us pack up, and be gon to the Gate that leads to the Celestial Countrey, that we may see your Father, and be with him and his Companions in Peace according to the Laws of that Land.

Then did her Children burst out into Tears for Joy that the Heart of their Mother was so inclined: So their *Visitor* bid them farewell: and they began to prepare to set out for their Journey.

But while they were thus about to be gon, two of the Women that were *Christiana's* Neighbours, came up to her House and knocked at her Door. To whom she said as before. *If you come in Gods Name, come in.* *At this the Women were stun'd, for this kind of Language they used not to hear, or to perceive to drop from the Lips of *Christiana*. Yet they came in; but behold they found the good Woman a preparing to be gon from her House.

So they began and said, *Neighbour, pray what is your meaning by this?*

Christiana answered and said to the eldest of them, whose name was Mrs. *Timorous*, I am preparing for a Journey (This *Timorous* was Daughter to him that met *Christian* upon the Hill *Difficulty*; and would a had him gone back for fear of the Lyons.)

Timorous. For what Journey I pray you?

17 that] tha 1 24 Dore 1 25 marg. Christiana's . . . Neighbours
add. 2 35 marg. 1 Part, pag. 63, 64||1, 2

* *Christiana's*
new Language
stuns her old
Neighbours.

1 Part, pag.
(46)

Chris. *Even to go after my good Husband, and with that she fell a weeping.*

Timorous
comes to visit
Christiana,
with Mercy,
one of her
Neighbours.

Timo. I hope not so, good Neighbour, pray, for your poor Childrens sakes, do not so unwomanly cast away your self.

Chris. *Nay, my Children shall go with me; not one of them is willing to stay behind.*

Timo. I wonder in my very Heart, what, or who, has brought you into this mind.

10 Chris. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Timo. *Prithee what new knowledge hast thou got that so worketh off thy mind from thy Friends, and that tempteth thee to go no body knows where?*

Chris. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's departure from me; but specially since he went *over the River*. But that which

Death.

20 he was *then*; nothing will serve me but going on Pilgrimage. I was a dreamed last night, that I saw him. O that my Soul was with him. He dwelleth in the presence of the King of the Country, he sits and eats with him at his Table, he is become a Companion of

Immortals, and has a House now given him to dwell in, to which, the best Palaces on Earth, if compared, seems

2 Cor. 5. 1,
2, 3, 4.

to me to be but as a Dunghil. The Prince of the Place has also sent for me, with promise of entertainment if

I shall come to him; his messenger was here even now,

30 and has brought me a Letter, which Invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

Timo. *Oh the madness that has possessed thee and thy Husband, to run your selves upon such difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first step, that he took on his way, as our Neighbour Obsolete yet can testifie; for he went*

1 Part, pag.
<13-17>

I aweeping I 2I a dreaming I 37 marg. I part, pag. 9, 10,

II, 12, 13, 14 || I, 2

917-13

The reasonings
of the flesh.

along with him, yea and Plyable too, until they, like wise men, were afraid to go any further. We also heard over and above, how he met with the Lyons, Appollion, the shadow of death, and many other things: Nor is the danger he met with at Vanity fair to be forgotten by thee. For if he, tho' a man, was so hard put to it, what canst thou being but a poor Woman do? Consider also that these four sweet Babes are thy Children, thy Flesh and thy Bones. Wherefore, though thou shouldest be so rash as to cast away thy self: Yet for the sake of the Fruit of thy Body, keep thou at home. 10

* A pertinent
reply to fleshly
reasonings.

But *Christiana* said unto her, tempt me not, my Neighbour: I have now a price put into mine hand to get gain, and I should be a Fool of the greatest size, if I should have no heart to strike in with the opportunity. And for that you tell me of all these 'Troubles that I am like to meet with in the way, *they are so far off from being to me a discouragement, that they shew I am in the right. The bitter must come before the sweet, and that also will make the sweet the sweeter. Wherefore, since you came not to my House, in Gods name, as I said, I pray you to be gon, and do not disquiet me further. 20

Mercies
Bowels
yearn over
Christiana.

Then *Timorous* all to revil'd her, and said to her Fellow, come Neighbour *Mercy*, lets leave her in her own hands, since she scorns our Counsel and Company. But *Mercy* was at a stand, and could not so readily comply with her Neighbour: and that for a twofold reason. First, her Bowels yearned over *Christiana*: so she said within her self, If my Neighbour will needs be gon, I will go a little way with her, and help her. Secondly, her Bowels yearned over her own Soul, (for what *Christiana* had said, had taken some hold upon her mind.) Wherefore she said within her self again, I will yet have more talk with this *Christiana*, and if I find Truth and Life in what she shall say, my self with my Heart shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*. 30

5 marg. The . . . flesh add. 2 17 marg. A . . . reasonings add. 2
22 do not] not to 1 29 with in 1

Mercy. Neighbour, I did indeed come with you, to see Christiana this Morning, and since she is, as you see, a taking of her last farewell of her Country, I think to walk this Sun-shine Morning, a little way with her to help her on the way. But she told her not of her second Reason, but kept that to her self.

Timorous
forsakes her;
but Mercy
cleaves to her.

Timo. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger we are out; but when we are in, we are in. So Mrs. Timorous returned to her House, and Christiana betook her self to her Journey. But when Timorous was got home to her House, she sends for some of her Neighbours, to wit, Mrs. Bats-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her House, she falls to telling of the story of Christiana, and of her intended Journey. And thus she began her Tale.

Timorous
acquaints her
Friends what
the good
Christiana
intends to do.

Timo. Neighbours, having had little to do this Morning, I went to give Christiana a Visit, and when I came at the Door, I knocked, as you know 'tis our Custom: And she answered, *If you come in God's Name, come in.* So in I went, thinking all was well: But when I came in, I found her preparing her self to depart the Town, she and also her Children. So I asked her what was her meaning by that? and she told me in short, That she was now of a mind to go on Pilgrimage, as did her Husband. She told me also of a Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Then said Mrs. Know-nothing. *And what! do you think she will go?*

Mrs. Know-
nothing.

Timo. Aye, go she will, whatever come on't; and methinks I know it by this; for that which was my great Argument to perswade her to stay at home, (to wit, the Troubles she was like to meet with in the way) is one great Argument with her to put her forward on her Journey. For she told me in so many Words, *The*

11 herself 1

marg. Christiana] Christian 1

33 what ever 1

bitter goes before the sweet. Yea, and for as much as it so doth, it makes the sweet the sweeter.

Mrs.
Bats-eyes.

Mrs. *Bats-eyes*. Oh this blind and foolish Woman, said she, Will she not take warning by her Husband's Afflictions? For my part, I see if he was here again he would rest him content in a whole Skin, and never run so many hazards for nothing.

Mrs.
Inconsiderate.

Mrs. *Inconsiderate* also replied, saying, away with such Fantastical Fools from the Town; a good Rid-
dance, for my part I say, of her. Should she stay where
she dwels, and retain this her mind, who could live
quietly by her? for she will either be dumpish or un-
neighbourly, or talk of such matters as no wise Body
can abide: Wherefore, for my part, I shall never be
sorry for her Departure; let her go, and let better come
in her room: 'twas never a good World since these
whimsical Fools dwelt in it.

Mrs.
Light-mind.
Madam
Wanton, she
that had like to
a bin too hard
for Faithful
in time past.

Then Mrs. *Light-mind* added as followeth. Come,
put this kind of Talk away. I was Yesterday at Madam
Wantons, where we were as merry as the Maids. For who
do you think should be there, but I, and Mrs. *Love-
the-flesh*, and three or four more, with Mr. *Lechery*, Mrs.
Filth, and some others. So there we had Musick and
Dancing, and what else was meet to fill up the pleasure.
And I dare say my Lady her self is an admirably well-
bred Gentlewoman, and Mr. *Lechery* is as pretty a Fellow.

1 part, pag.
<73>
Discourse
betwixt Mercy
and good
Christiana.

By this time *Christiana* was got on her way, and
Mercy went along with her. So as they went, her Chil-
dren being there also, *Christiana* began to discourse.
And, *Mercy*, said *Christiana*, I take this as an unexpected
favour, that thou shouldest set foot out of Doors with
me to accompany me a little in my way.

Mercy. Then said young *Mercy* (for she was but
young,) If I thought it would be to purpose to go with you,
I would never go near the Town any more.

Mercy inclines
to go.

Chris. Well *Mercy*, said *Christiana*, cast in thy Lot
with me. I well know what will be the end of our
Pilgrimage, my Husband is where he would not but

be, for all the Gold in the *Spanish Mines*. Nor shalt thou be rejected, tho thou goest but upon *my Invitation*. The King, who hath sent for me and my Children, is one that delighteth in *Mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me, only go along with me.

Christiana would have her Neighbour with her.

Mercy. *But how shall I be ascertained that I also shall be entertained? Had I this hope from one that can tell,*
 10 *I would make no stick at all, but would go, being helped by him that can help, tho' the way was never so tedious.*

Mercy doubts of acceptance.

Christiana. Well, loving Mercy, I will tell thee what thou shalt do, go with me to the *Wicket Gate*, and there I will further enquire for thee, and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy Kindness which thou shewest to me and my Children, in thy accompanying of us in our way as thou doest.

Christiana allures her to the Gate which is Christ, and promiseth there to enquire for her.

Mercy. *Then will I go thither, and will take what shall*
 20 *follow, and the Lord grant that my Lot may there fall even as the King of Heaven shall have his heart upon me.*

Mercy prays.

Christiana then was glad at her heart, not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and Mercy began to weep. Then said *Christiana*, wherefore weepeth my Sister so?

Christiana glad of Mercy's company.

Mer. *Alas! said she, who can but lament that shall but*
 30 *rightly consider what a State and Condition my poor Relations are in, that yet remain in our sinful Town: and that which makes my Grief the more heavy, is, because they have no Instructor, nor any to tell them what is to come.*

Mercy grieves for her carnal Relations.

Chris. Bowels becometh Pilgrims. And thou dost for thy Friends, as my good *Christian* did for me when he left me; he mourned for that I would not heed nor

Christian's Prayers were answered for his Relations after he was dead.

4 marg. Christiana . . . her add. 2 9 hope but from 1 19
 marg. Mercy prays add. 2 22 marg. Christiana . . . company add. 2
 28 marg. Mercy . . . Relations add. 2 33 Bowls 1 marg.
 Christian's . . . dead add. 2

Psalm. 126. 5, 6.

regard him, but his Lord and ours did gather up his Tears and put them into his Bottle, and now both I, and thou, and these my sweet Babes, are reaping the Fruit and Benefit of them. I hope, *Mercy*, these Tears of thine will not be lost, for the Truth hath said, *That they that sow in Tears shall reap in Joy, in singing. And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with rejoycing, bringing his Sheaves with him.*

Then said *Mercy*,

*Let the most blessed be my Guide,
If't be his blessed Will,
Unto his Gate, into his Fold,
Up to his Holy Hill.*

*And let him never suffer me
To swarve, or turn aside
From his Free Grace, and holy ways,
Whate're shall me betide.*

*And let him gather them of mine,
That I have left behind.
Lord make them pray they may be thine,
With all their Heart and Mind.*

1 Part, pag.
(15-17)
Their own
carnal Con-
clusions,
instead of the
word of life.

Now my old Friend proceeded, and said, But when *Christiana* came up to the *Slow of Despond*, she began to be at a stand; for, said she, This is the place in which my dear Husband had like to a been smothered with Mud. She perceived also, that notwithstanding the Command of the King to make this place for Pilgrims good; yet it was rather worse than formerly. So I asked if that was true? Yes, said the Old Gentleman, too true. For that many there be that pretend to be the Kings Labourers; and that say they are for mending the Kings High-ways, that bring *Dirt* and *Dung* instead of Stones, and so marr, instead of mending. Here *Christiana* therefore, with her Boys, did make a stand: but said *Mercy*, *come let us venture, only let us be

* *Mercy* the
boldest at the
Slow of
Despond.

18 *What ere* 1 23 marg. 1 part, pag. 12, 13, 14, 15 || 1, 2 26
smothered 1 33 High-way 1 36 marg. *Mercy* . . . *Despond* add. 2

wary. Then they looked well to the *Steps*, and made a shift to get staggeringly over.

Yet *Christiana* had like to a been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, *Blessed is she that believeth, for there shall be a performance of the things that have been told her from the Lord.* Luke 1. 45.

Then they went on again; and said *Mercy* to *Christiana*, Had I as good ground to hope for a loving Reception at the *Wicket-Gate*, as you, I think no Slow of *Despond* would discourage me.

Well, said the other, you know *your sore*, and I know *mine*; and, good friend, we shall all have enough evil before we come at our Journeys end.

For can it be imagined, that the people that design to attain such excellent Glories *as we do*, and that are so envied that Happiness *as we are*; but that we shall meet with what Fears and Scares, with what Troubles and Afflictions they can possibly assault us with, that hate us?

And now Mr. *Sagacity* left me to Dream out my Dream by my self. Wherefore me-thought I saw *Christiana*, and *Mercy* and the *Boys* go all of them up to the Gate. To which when they were come, they betook themselves to a short debate about *how* they must manage their calling at the Gate, and what should be said to him that did open to them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock, and as her poor Husband did, she *knocked* and *knocked* again. But instead of any that answered, they all thought that they heard, as if a Dog came barking upon them. A Dog, and a great one too, and this made the Woman and Children afraid. Nor durst they for a while dare to knock any more, for fear the *Mastiff* should fly upon them. *Now therefore they were greatly tumbled up

Prayer should be made with Consideration, and Fear: As well as in Faith and Hope.

1 part, pag. <27>

The Dog, the Devil, an Enemy to Prayer.

* *Christiana and her companions perplexed about Prayer.*

13 have have 1 30 marg. 1 part, pag. 31 || 1, 2
Christiana . . . *Prayer* add. 2

37 marg.

and down in their minds, and knew not what to do. Knock they durst not, for fear of the Dog: go back they durst not, for fear that the Keeper of that Gate should espy them, as they so went, and should be offended with them. At last they thought of knocking again, and knocked more vehemently then they did at the first. Then said the Keeper of the Gate, who is there? So the *Dog* left off to bark, and he opened unto them.

Then *Christiana* made low obeysance, and said, Let not our Lord be offended with his Handmaidens, for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye, and what is that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same *Errand* as he; to wit, to be, if it shall please you, graciously admitted by this Gate, into the way that leads to the Celestial City. And I answer, my Lord, in the next place, that I am *Christiana*, once the Wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, *What is she become now a Pilgrim, that but a while ago abhorred that Life?* Then she bowed her Head, and said, yes; and so are these my sweet Babes also.

Then he took her by the hand, and led her in, and said also, *Suffer the little Children to come unto me*, and with that he shut up the Gate. This done, he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of Trumpet for joy. So he obeyed and sounded, and filled the Air with his melodious Notes.

Now all this while, poor *Mercy* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for her self and her Boys; then she began to make Intercession for *Mercy*.

Chris. *And she said, my Lord, I have a Companion of*

28 marg. *How . . . Gate add. 2*

30 Luke 15. 7 || 1: om. 2

*How
Christiana
is entertained
at the Gate.*

mine that stands yet without, that is come hither upon the same account as my self. †One that is much dejected in her mind, for that she comes, as she thinks, without sending for, whereas I was sent to, by my Husband's King, to come. † Christiana's Prayer for her friend Mercy.

Now Mercy began to be very impatient, for each minute was as long to her as an Hour, wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate her self. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there? And said *Christiana*, It is my Friend. The Delays make the hungry Soul the ferventer.

So he opened the Gate, and looked out; *but Mercy * Mercy faints. was fallen down without in a Swoon, for she fainted, and was afraid that no Gate should be opened to her.

Then he took her by the hand, and said, *Damsel*, I bid thee arise.

O Sir, said she, I am faint, there is scarce Life left in me. But he answered, That one once said, *When my Soul fainted within me, I remembred the Lord, and my prayer came in unto thee, into thy Holy Temple.* Fear not, but stand upon thy Feet, and tell me wherefore thou art come. Jonah 2. 7.

Mer. I am come, for that, unto which I was never invited, as my Friend *Christiana* was. *Hers was from the King, and mine was but from her: Wherefore I fear I presume. * The cause of her fainting.

Did she desire thee to come with her to this Place?

Mer. Yes, And as my Lord sees, I am come. And if there is any Grace and forgiveness of Sins to spare, I beseech that I thy poor Handmaid may be partaker thereof.

Then he took her again by the Hand, and led her gently in, and said: *I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by: Fetch something, and give it Mercy to smell on, thereby to stay her fainting. * mark this.

2 marg. Christiana's . . . Mercy add. 2 5 marg. ferventer] fervant 1
9 then ital. 1 12 marg. Mercy faints add. 2 24 marg. The . . .
fainting add. 2 33 marg. mark this add. 2

So they fetcht her a *Bundle of Myrrh*, and a while after she was revived.

And now was *Christiana*, and her Boys, and *Mercy*, received of the Lord at the head of the way, and spoke kindly unto by him.

Then said they yet further unto him, We are sorry for our Sins, and beg of our Lord his Pardon, and further information what we must do.

Song 1. 2.
John 20. 20.

I grant Pardon, said he, by word, and deed; by word in the promise of forgiveness: by deed in the way I obtained it. Take the first from my Lips with a kiss, and the other, as it shall be revealed.

Christ
Crucified
seen afar off.

Now I saw in my Dream that he spake many good words unto them, whereby they were greatly gladded. He also had them up to the top of the Gate and shewed them by what *deed* they were saved, and told them withall that that sight they would have again as they went along in the way, to their comfort.

* *Talk between*
the Christians.

So he left them a while in a Summer-Parler below, where they entered into talk by themselves. And thus *Christiana* began, O Lord! *How glad am I, that we are got in hither!*

Mer. So you well may; but I, of all have cause to leap for joy.

Chris. I thought, one time, as I stood at the Gate (because I had knocked and none did answer) that all our Labour had been lost: Specially when that ugly Curr made such a heavy barking at us.

Mat. 24. 41.

Mer. But my worst Fears was after I saw that you was taken into his favour, and that I was left behind: Now thought I, 'tis fulfilled which is Written. *Two Women shall be Grinding together; the one shall be taken, and the other left.* I had much ado to forbear crying out, Undone, undone.

1 Part, pag.
(26-27)

And afraid I was to knock any more; but when I looked up, to what was Written over the Gate, I took Courage. I also thought that I must either knock again

4 received *ital.* 1 14 gladed 1 21 marg. *Talk . . . Christians*
add. 2 28 at] against 1 37 marg. 1 *Part, pag. 30 || 1, 2*

or dye. So I knocked; but I cannot tell how, for my spirit now *struggled* betwixt life and death.

Chris. *Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start, I thought I never heard such knocking in all my Life. I thought you would a come in by violent hand, or a took the Kingdom by storm.*

Christiana
thinks her
Companion
prays better
then she.
Mat. 11. 12.

Mer. Alas, to be in my Case, who that so was, could but a done so? You saw that the Door was shut upon
10 me, and that there was a most cruel *Dog* thereabout. Who, I say, that was so faint hearted as I, that would not a knocked with all their might? But pray, what said my Lord unto my rudeness, was he not angry with me?

Chris. **When he heard your lumbring noise, he gave a wonderful Innocent smile. I believe what you did pleas'd him well enough, For he shewed no sign to the contrary. But I marvel in my heart why he keeps such a Dog; had I known that afore, I fear I should not have had heart*
20 *enough to a ventured my self in this manner. But now we are in, we are in, and I am glad with all my heart.*

* Christ
pleased with
loud and rest-
less praises.

Mer. I will ask if you please next time he comes down, why he keeps such a filthy Cur in his Yard. I hope he will not take it amiss.

**Ay do, said the Children, and perswade him to hang him, for we are afraid that he will bite us when we go hence.*

* The Children
are afraid
of the dog.

So at last he came down to them again, and *Mercy* fell to the Ground on her Face before him and wor-
30 shipped, and said, Let my Lord accept of the Sacrifice of praise which I now offer unto him, with the calves of my Lips.

So he said to her, peace be to thee, stand up.

Jer. 12. 1, 2.

But she continued upon her Face and said, *Righteous art thou O Lord when I plead with thee, yet let me talk with*

6 hands 1 13 unto] to 1 15 marg. Christ . . . praises add. 2
marg. If the Soul at first did know all it should meet with in its
Journey to Heaven it would hardly ever set out 1 : om. 2 25 marg.
The . . . dog add. 2

† Mercy
expostulates
about the dog.

thee of thy Judgments: † Wherefore dost thou keep so cruell a Dog in thy Yard, at the sight of which, such Women and Children as we, are ready to fly from the Gate for fear?

* Devill.

He answered, and said; *That Dog* has another *Owner, he also is kept close in another man's ground; only my Pilgrims hear his barking. He belongs to the Castle which you see there at a distance: but can come up to the Walls of this Place. He has frightened many an honest Pilgrim from worse to better, by the great voice of his roaring. Indeed he that oweth him, doth not keep him of any good will to me or mine; but with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out and has worried some that I love; but I take all at present patiently, I also give my Pilgrims timely help: So they are not delivered up to his power to do to them what his Dogish nature would prompt him to. *But what! My purchased one, I tro, hadst thou known never so much before hand, thou wouldst not a bin afraid of a Dog.

* A Check to
the carnal fear
of the Pilgrims.

The Beggars that go from Door to Door, will, rather then they will lose a supposed Alms, run the hazzard of the bauling, barking, and biting too of a Dog: and shall a Dog, a Dog in another Mans Yard: a Dog, whose barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, their Darling from the power of the Dog.

* Christians
when wise
enough
acquiesce in
the wisdom of
their Lord.
1 Part, pag.
(29)

*Mer. Then said Mercy, *I confess my Ignorance: I spake what I understood not: I acknowledge that thou doest all things well.*

Chris. Then Christiana began to talk of their Journey, and to enquire after the way. So he fed them, and washed their feet, and set them in the way of his Steps, according as he had dealt with her Husband before.

1 marg. Mercy . . . dog add. 2 5 marg. Devill add. 2 an
other 1 7 marg. 1 Part, pag 31 || 1, 2 18 marg. A . . . Pilgrims
add. 2 25 an other Mans-Yard 1 29 marg. Christians . . .
Lord add. 2 30 that add. 2 33 marg. 1 Part, pag. 35 || 1, 2

So I saw in my Dream, that they walkt on in their way, and had the weather very comfortable to them.

Then *Christiana* began to sing, saying,

*Bless't be the Day that I began
A Pilgrim for to be;
And blessed also be that man
That thereto moved me.*

*'Tis true, 'twas long ere I began
To seek to live for ever:
But now I run fast as I can,
'Tis better late then never.*

Mat. 20. 6.

*Our Tears to joy, our fears to Faith
Are turned, as we see:
Thus our beginning, (as one saith,)
Shews what our end will be.*

Now there was, on the other side of the Wall that fenced in the way up which *Christiana* and her Companions was to go a *Garden; and that Garden belonged to him whose was that *Barking Dog*, of whom mention was made before. And some of the Fruit-Trees that grew in that Garden shot their Branches over the Wall, and being mellow, they that found them did gather them up and oft eat of them to their hurt. So *Christiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with the Fruit that did hang thereon, did *Pluck* them, and began to eat. Their mother did also chide them for so doing; but still the Boys went on.

* The devils garden.

The Children eat of the Enemies Fruit.

Well, said she, my Sons, you Transgress, for that Fruit is none of ours: but she did not know that they did belong to the Enemy; Ile warrant you if she had, she would a been ready to die for fear. But that passed, and they went on their way. Now by that they were gon about two Bows-shot from the place that led them into the way: they espyed two very ill-favoured ones

Two ill favoured ones.

18 marg. *The devils garden* add. 2
led] let 1

26 *Pluck*] *Plash* 1

34

coming down apace to meet them. With that *Christiana*, and *Mercie* her Friend, covered themselves with their Vails, and so kept on their Journey: The Children also went on before, so at last they met together. Then they that came down to meet them, came just up to the Women, as if they would imbrace them; but *Christiana* said, Stand back, or go peaceably by as you should. Yet these two, as men that are deaf, regarded not *Christiana's* words; but began to lay hands upon them; at that *Christiana* waxing very wroth, spurned at them with her feet, *Mercie* also, as well as she could, did what she could to shift them. *Christiana* again, said to them, Stand back and be gon, for we have no Money to lose, being Pilgrims as ye see, and such too as live upon the Charity of our Friends.

Ill-fa. Then said one of the two of the Men, we make no assault upon you for Money; but are come out to tell you, that if you will but grant one small request which we shall ask, we will make Women of you for ever.

Christ. Now *Christiana*, imagining what they should mean, made answer again, *We will neither hear nor regard, nor yield to what you shall ask. We are in haste, cannot stay, our Business is a Business of Life and Death.* So again she and her Companions made a fresh assay to go past them. But they letted them in their way.

Ill-fa. And they said, we intend no hurt to your lives, 'tis an other thing we would have.

Christ. Ay, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come; but we will die rather upon the spot, then suffer our selves to be brought into such Snares as shall hazzard our well being hereafter. And with that they both *Shrieked* out, and cryed Murder, Murder: and so put themselves under those Laws that are provided for the Protection of Women. But the men still made their approach upon them, with design to prevail against them: They therefore cryed out again.

10 marg. *The . . . them* add. 2

13 loose

*They assault
Christiana.*

*The pilgrims
struggle
with them.*

She cryes out.
Deut. 22. 23,
26. 27.

*Now they being, as I said, not far from the Gate in at which they came, their voice was heard from where they was thither: Wherefore some of the House came out, and knowing that it was *Christiana's* Tongue: they made haste to her relief. But by that they was got within sight of them, the Women was in a very great scuffle, the Children also stood crying by. Then did he that came in for their relief, call out to the Ruffins saying, What is that thing that you do? Would you

* 'Tis good to cry out when we are assaulted.

10 make my Lords People to transgress? He also attempted to take them; but they did make their escape over the Wall into the Garden of the Man, to whom the great Dog belonged, so the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they answered, we thank thy Prince, pretty well, only we have been somewhat affrighted, we thank thee also for that thou camest in to our help, for otherwise we had been overcome.

The Reliever comes.

The Ill-ones fly to the devill for relief.

20 *Reliever*. So after a few more words, this *Reliever* said as followeth: *I marvelled much when you was entertained at the Gate above, being ye knew that ye were but weak Women, that you petitioned not the Lord there for a Conductor: Then might you have avoided these Troubles, and Dangers: For he would have granted you one.*

The Reliever talks to the Women.

Christ. *Alas said *Christiana*, we were so taken with our present blessing, that Dangers to come were forgotten by us; beside, who could have thought that so near the Kings Palace there should have lurked such naughty ones: indeed it had been well for us had we asked our Lord for one; but since our Lord knew 'twould be for our profit, I wonder he sent not one along with us.

* mark this.

30 *Relie*. *It is not always necessary to grant things not asked for, lest by so doing they become of little esteem; but when the want of a thing is felt, it then comes, under, in the Eyes of him that feels it, that estimate, that properly is its due, and so consequently will be thereafter used. Had*

We lose for want of asking for.

I marg. 'Tis . . . assaulted add. 2 6 Woman I II marg.
to the devill for relief add. 2 25 marg. mark this add. 2 27
besides I

my Lord granted you a Conductor, you would not neither, so have bewailed that over sight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

Christ. Shall we go back again to my Lord, and confess our folly, and ask one?

Relie. *Your Confession of your folly, I will present him with: To go back again, you need not. For in all places where you shall come, you will find no want at all, for in every of my Lord's Lodgings, which he has prepared for the reception of his Pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, he will be enquired of by them to do it for them: and 'tis a poor thing that is not worth asking for.* When he had thus said, he went back to his place, and the Pilgrims went on their way.

Ezek. 36. 37.

*The mistake
of Mercy.*

Mer. Then said Mercy, what a sudden blank is here? I made account we had now been past all danger, and that we should never see sorrow more.

*Christiana's
Guilt.*

Christ. Thy Innocency, my Sister, said *Christiana* to *Mercy*, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the Doors, and yet did not provide for it where provision might a been had. I am therefore much to be blamed.

Mer. Then said Mercy, how knew you this before you came from home? pray open to me this Riddle.

Christ. Why, I will tell you. Before I set Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this. For methought I saw two men, as like these as ever the World they could look, stand at my *Bedsfeet*, plotting how they might prevent my Salvation. I will tell you their very words. They said, ('twas when I was in my Troubles,) *What shall we do with this Woman? for she cries out waking and sleeping for forgiveness, If she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* This you know might a made me take heed, and have provided when Provision might a been had.

*Christiana's
Dream
repeated.*

Mer. Well, said Mercy, as by this neglect, we have an occasion ministred unto us to behold our own imperfections: So our Lord has taken occasion thereby, to make manifest the Riches of his Grace. For he, as we see, has followed us with un-asked kindness, and has delivered us from their hands that were stronger then we, of his meer good pleasure.

Mercy makes good use of their neglect of duty.

Thus now when they had talked away a little more time, they drew nigh to an House which stood in the way, which House was built for the relief of Pilgrims: As you will find more fully related in the first part of these Records of the *Pilgrims Progress*. So they drew on towards the House (the House of the Interpreter) and when they came to the Door, they heard a great talk in the House, they then gave ear, and heard, as they thought, *Christiana* mentioned by name. For you must know that there went along, even before her, a talk of her and her Childrens going on Pilgrimage. And this thing was the more pleasing to them, because they had heard that she was *Christian's* Wife; that Woman who was sometime ago so unwilling to hear of going on Pilgrimage. Thus therefore they stood still and heard the good people within commending her, who they little thought stood at the Door. †At last *Christiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the Door a young Damsel named *innocent*, and opened the Door and looked, and behold two Women was there.

1 Part, pag. <30>

Talk in the Interpreter's house about Christiana's going on pilgrimage.

† She knocks at the Door.

The door is opened to them by Innocent.

Damsel. Then said the Damsel to them, With whom would you speak in this Place?

Christ. *Christiana* answered, we understand that this is a Priviledged place for those that are become Pilgrims, and we now at this Door are such: Wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth to night to go any further.

I marg. Mercy . . . duty add. 2 II marg. 1 Part, pag. 36 || I, 2
15 marg. Talk . . . pilgrimage add. 2 24 marg. She . . . Door add. 2
27 named *innocent* add. 2 marg. The . . . Innocent add. 2

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Christ. My name is *Christiana*, I was the Wife of that Pilgrim that some years ago did Travel this way, and these be his four Children. This Maiden is also my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her name) and said to those within, Can you think who is at the Door? There is *Christiana* and her Children, and her Companion, all waiting for entertainment here.

* Joy in the house of the Interpreter that *Christiana* is turned Pilgrim.

* Then they leaped for Joy, and went and told their Master. So he came to the Door, and looking upon her, he said, *Art thou that Christiana, whom Christian, the Good-man, left behind him, when he betook himself to a Pilgrims Life?*

Christ. I am that Woman that was so hard-hearted as to slight my Husbands Troubles, and that left him to go on in his Journey alone, and these are his four Children; but now I also am come, for I am convinced that no way is right but this.

Mat. 21. 29.

Inter. Then is fulfilled that which also is written of the Man that said to his Son, go work to day in my Vineyard, and he said to his Father, I will not; but afterwards repented and went.

Christ. Then said *Christiana*, So be it, *Amen*, God make it a true saying upon me, and grant that I may be found at the last, of him in peace without spot and blameless.

Inter. But why standest thou thus at the Door, come in thou Daughter of Abraham, we was talking of thee but now: For tidings have come to us before, how thou art become a Pilgrim. Come Children, come in; come Maiden, come in; so he had them all into the House.

So when they were within, they were bidden sit down and rest them, the which when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one smiled, and

5 is also] also is 1
in to 1

11 marg. Joy . . . Pilgrim add. 2

another smiled, and they all smiled for Joy that *Christiana* was become a Pilgrim. They also looked upon the Boys, they stroaked them over the Faces with the Hand, in token of their kind reception of them: they also carried it lovingly to *Mercy*, and bid them all welcome into their Masters House.

*Old Saints
glad to see the
young ones
walk in Gods
ways.*

After a while, because Supper was not ready, *the *Interpreter* took them into his *Significant Rooms*, and shewed them what *Christian*, *Christiana's* Husband had
10 seen sometime before. Here therefore they saw the *Man in the Cage*, the man and his Dream, the man that cut his way <through> his Enemies, and the Picture of the biggest of them all: together with the rest of those things that were then so profitable to *Christian*.

* *The Significant Rooms.*

This done, and after these things had been somewhat digested by *Christiana*, and her Company: the *Interpreter* takes them apart again, and has them first into a Room, *where was a man that could look no way but downwards, with a Muck rake in his hand. There stood*
20 *also one over his head with a Celestial Crown in his Hand, and proffered to give him that Crown for his Muck-rake; but the man did neither look up, nor regard; but raked to himself the Straws, the small Sticks, and Dust of the Floor.*

*The man with
the Muck-rake
expounded.*

Then said *Christiana*, *I perswade my self that I know somewhat the meaning of this: For this is a Figure of a man of this World: Is it not, good Sir?*

Inter. Thou hast said the right, said he, and his *Muck-rake* doth show his Carnal mind. And whereas thou seest him rather give heed to rake up Straws and
30 Sticks, and the Dust of the Floor, then to what he says that calls to him from above with the Celestial Crown in his Hand; it is to show, That Heaven is but as a Fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the man could look no way but downwards: It is to let thee know that earthly things when they are with Power upon Mens minds, quite carry their hearts away from God.

7 marg. *The Significant Rooms* add. 2 12 thorough 1, 2 24 *knew* 1

* Christiana's
prayer against
the Muck-rake.
Pro. 30. 8.

Chris. *Then said Christiana, O! deliver me from this Muck-rake.*

Inter. That Prayer said the *Interpreter*, has lain by till 'tis almost rusty: *Give me not Riches*, is scarce the Prayer of one of ten thousand. Straws, and Sticks, and Dust, with most, are the great things now looked after.

With that *Mercy*, and *Christiana* wept, and said, It is alas! too true.

When the *Interpreter* had shewed them this, he has them into the very best Room in the house, (a very brave Room it was) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round: For there was nothing there to be seen but a very great *Spider* on the Wall: and that they overlook't.

Mer. *Then said Mercy, Sir, I see nothing; but Christiana held her peace.*

Inter. But said the *Interpreter*, look again: she therefore lookt again and said, Here is not any thing, but an ugly *Spider*, who hangs by her Hands upon the Wall. *Then said he, Is there but one Spider in all this spacious Room? Then the water stood in Christiana's Eyes*, for she was a Woman quick of apprehension: and she said, Yes Lord, there is more here then one. Yea, and *Spiders* whose Venom is far more destructive than that which is in her. The *Interpreter* then looked pleasantly upon her, and said, Thou hast said the Truth. This made *Mercy* blush, and the Boys to cover their Faces. For they all began now to understand the Riddle.

Of the Spider.

*Talk about
the Spider.*

Pro. 30. 28.

Then said the *Interpreter* again, *The Spider taketh hold with her hands, as you see, and is in Kings Pallaces.* And wherefore is this recorded; but to show you, that how full of the Venome of Sin soever you be, yet you may by the hand of Faith lay hold of, and dwell in the best Room that belongs to the Kings House above?

*The Inter-
pretation.*

Chris. I thought, said *Christiana*, of something of

1 marg. Christiana's . . . Muck-rake add. 2
25 then 1 marg. *Talk . . . Spider* add. 2
Interpretation add. 2

24 here more 1
33 marg. *The*

this; but I could not imagin it all. I thought that we were like *Spiders*, and that we looked like ugly Creatures, in what fine Room soever we were: But that by this *Spider*, this venomous and ill favoured Creature, we were to learn *how to act Faith*, that came not into my mind. And yet she has taken hold with her hands as I see and dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad; but the water stood
 10 in their Eyes: Yet they looked one upon another, and also bowed before the *Interpreter*.

He had them then into another Room where was a *Hen* and *Chickens*, and bid them observe a while. So one of the Chickens went to the Trough to drink, and every time she drank she lift up her head and her eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look: So they gave heed,
 20 and perceived that the Hen did walk in a fourfold Method towards her Chickens. 1. She had a *common call*, and that she hath all day long. 2. She had a *special call*, and that she had but sometimes. 3. She had a *brooding note*. And 4. she had an *out-cry*.

*Of the Hen
and Chickens.*

Now, said he, compare this *Hen* to your King, and these Chickens to his Obedient ones. For answerable to her, himself has his Methods, which he walketh in towards his People. By his common call, *he gives nothing*, by his special call, he always *has something to give*, he has also a brooding voice, *for them that are*
 30 *under his Wing*. And he has an out-cry, to give the Alarm when he seeth the Enemy come. I chose, my Darlings, to lead you into the Room where such things are, because you are Women, and they are easie for you.

Mat. 23. 37.

Chris. And Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-house, where was a *Butcher* a killing of a Sheep: And behold the Sheep was quiet, and took her Death patiently. Then

*Of the Butcher
and the Sheep.*

said the *Interpreter*: You must learn of this Sheep, to suffer: And to put up wrongs without murmurings and complaints. Behold how quietly she takes her Death, and without objecting she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

Of the Garden. After this, he led them into his Garden, where was great variety of Flowers: and he said, do you see all these? So *Christiana* said, yes. Then said he again, Behold the Flowers are divers in *Stature*, in *Quality*, and *Colour*, and *Smell*, and *Virtue*, and some are better then some: Also where the Gardiner has set them, there they stand, and quarrel not one with another.

Of the Field. Again he had them into his Field, which he had sowed with Wheat and Corn: but when they beheld, the tops of all was cut off, only the Straw remained. He said again, this Ground was Duged, and Plowed, and Sowed; but what shall we do with the Crop? Then said *Christiana*, burn some and make muck of the rest. Then said the *Interpreter* again, Fruit you see is that thing you look for, and for want of that you condemn it to the Fire, and to be trodden under foot of men: Beware that in this you condemn not your selves.

Of the Robbin and the Spider. Then, as they were coming in from abroad, they espied a little *Robbin* with a great *Spider* in his mouth. So the *Interpreter* said, look here. So they looked, and *Mercy* wondred; but *Christiana* said, what a disparagement is it to such a little pretty Bird as the *Robbin-red-breast* is, he being also a Bird above many, that loveth to maintain a kind of Sociableness with men? I had thought they had lived upon crums of Bread, or upon other such harmless matter. I like him worse then I did.

The *Interpreter* then replied, This *Robbin* is an Emblem very apt to set forth some Professors by; for to sight they are as this *Robbin*, pretty of Note, Colour and Carriages, they seem also to have a very great Love for Professors that are sincere; and above all other to desire to sociate with, and to be in their Company, as if they

could live upon the good Mans Crums. They pretend also that therefore it is, that they frequent the House of the Godly, and the appointments of the Lord: but when they are by themselves, *as the Robbin*, they can catch and gobble up *Spiders*, they can change their Diet, drink *Iniquity*, and swallow down *Sin* like Water.

So when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the *Interpreter* would either *show* or *tell* of some other things that are Profitable.

Pray, and you will get at that which yet lies unrevealed.

Then the *Interpreter* began and said, *The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamesomly he goes to the Slaughter; and the more healthy the lusty man is, the more prone he is unto Evil.*

There is a desire in Women, to go neat and fine, and it is a comely thing to be adorned with that, that in Gods sight is of great price.

'Tis easier watching a night or two, then to sit up a whole year together: So 'tis easier for one to begin to profess well, then to hold out as he should to the end.

Every Ship-Master, when in a Storm, will willingly cast that over Board that is of the smallest value in the Vessel; but who will throw the best out first? none but he that feareth not God.

One leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat, or Barley.

If a man would live well, let him fetch his last day to him, and make it always his company-Keeper.

Whispering and change of thoughts, proves that Sin is in the World.

If the world which God sets light by, is counted a thing of that worth with men: what is Heaven that God commendeth?

If the Life that is attended with so many troubles, is so loth to be let go by us, What is the Life above?

Every Body will cry up the Goodness of Men; but who is there that is, as he should, affected with the Goodness of God?

We seldom sit down to Meat; but we eat, and leave. So there is in Jesus Christ more Merit and Righteousness than the whole World has need of.

*Of the Tree
that is rotten
at heart.*

When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree whose *inside* was all rotten, and gone, and yet it grew and had Leaves. Then said *Mercy*, what means this? This Tree, said he, whose *out-side* is fair, and whose *inside* is rotten; is it to which many may be compared that are in the Garden of God: Who with their mouths speak high in behalf of God, but indeed will do nothing for him: Whose Leaves are fair; but their heart Good for nothing, but to be *Tinder* for the Devils *Tinder-box*.

*They are at
Supper.*

Now Supper was ready, the Table spread, and all things set on Board; so they sate down and did eat when one had given thanks. And the *Interpreter* did usually entertain those that lodged with him with Musick at Meals, so the <Minstrels> played. There was also one that did Sing. And a very fine voice he had.

His Song was this.

*The Lord is only my support,
And he that doth me feed:
How can I then want any thing
Whereof I stand in need?*

When the Song and Musick was ended, the *Interpreter* asked *Christiana*, what it was that at first did move her thus to betake her self to a *Pilgrims Life*?

Talk at Supper.

Christiana answered: First, the loss of my Husband came into my mind, at which I was heartily grieved: but all that was but natural Affection. Then after that, came the Troubles, and Pilgrimage of my Husband into my mind, and also how like a Churle I had carried

*A Repetition
of Christiana's
Experience.*

20 on the Board 1
36 Husbands 1

23 Minstrels 1, 2

32 thus add. 2

it to him as to that. So guilt took hold of my mind, and would have drawn me into the *Pond*; but that opportunely I had a Dream of the well-being of my Husband, and a Letter sent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together so wrought upon my mind, that they forced me to this way.

Inter. *But met you with no opposition afore you set out of Doors?*

10 *Chris.* Yes, a Neighbour of mine, one Mrs. *Timerous*. (She was a kin to him that would have perswaded my Husband to go back for fear of the Lions.) She all-to-be-fooled me; for, as she called it, my intended desperate adventure; she also urged what she could, to dishearten me to it, the hardships and Troubles that my Husband met with in the way; but all this I got over pretty well. But a Dream that I had, of two ill-lookt ones, that I thought did Plot how to make me miscarry in my Journey, that hath troubled me much:
20 Yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, tho' I would not have every body know it, that between this and the Gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out Murder, and the two that made this assault upon us, were like the two that I saw in my Dream.

Then said the *Interpreter*, Thy beginning is good, *A question put to Mercy.*
30 thy latter end shall greatly increase. So he addressed himself to *Mercy*: and said unto her, *And what moved thee to come hither Sweet-heart?*

Mercy. Then *Mercy* blushed and trembled, and for a while continued silent.

Interpreter. Then said he, be not afraid, only believe, and speak thy mind.

Mer. So she began and said, Truly Sir, my want of *Mercys answer.*
Experience, is that that makes me covet to be in silence,

12-13 all-to-be-fooled 1

37 marg. *Mercys answer* add. 2

and that also that fills me with fears of coming short at last. I cannot tell of Visions, and Dreams as my friend *Christiana* can; nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations.

Interpreter. *What was it then, dear heart, that hath prevailed with thee to do as thou hast done?*

Mer. Why, when our friend here, was packing up to be gone from our Town, I and another went accidentally to see her. So we knocked at the Door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said, she was sent for to go to her Husband, and then she up and told us, how she had seen him in a Dream, dwelling in a curious place among *Immortals* wearing a Crown, playing upon a Harp, eating and drinking at his Princes Table, and singing Praises to him for bringing him thither, &c. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my Heart, if this be true, I will leave my Father and my Mother, and the Land of my Nativity, and will, if I may, go along with *Christiana*.

So I asked her further of the truth of these things, and if she would let me go with her: For I saw now that there was no dwelling, but with the danger of ruin, any longer in our Town. But yet I came away with a heavy heart, not for that I was unwilling to come away; but for that so many of my Relations were left behind. And I am come with all the desire of my heart, and will go if I may with *Christiana* unto her Husband and his King.

Ruth 2. 11, 12. *Inter.* Thy setting out is good, for thou hast given credit to the truth, Thou art a *Ruth*, who did for the love that she bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the land of her Nativity to come out, and go with a People that she knew not heretofore. *The Lord recompence thy work, and full*

reward be given thee of the Lord God of Israel, under whose Wings thou art come to trust.

Now Supper was ended, and Preparations was made for Bed, the Women were laid singly alone, and the Boys by themselves. Now when *Mercy* was in Bed, she could not sleep for joy, for that now her doubts of missing at last, were removed further from her than ever they were before. So she lay blessing and Praising God who had had such favour for her.

They address themselves for bed.

Mercy's good nights rest.

In the Morning they arose with the *Sun*, and prepared themselves for their departure: But the *Interpreter* would have them tarry a while, for, said he, you must orderly go from hence. Then said he to the Damsel that at first opened unto them, Take them and have them into the Garden, to the *Bath*, and there wash them, and make them clean from the soil which they have gathered by travelling. Then *Innocent* the Damsel took them and had them into the Garden, and brought them to the *Bath*, so she told them that there they must wash and be clean, for so her Master would have the Women to do that called at his House as they were going on *Pilgrimage*. They then went in and washed, yea they and the Boys and all, and they came out of that *Bath* not only sweet, and clean; but also much enlivened and strengthened in their Joynts: So when they came in, they looked fairer a deal, than when they went out to the washing.

The Bath Sanctification.

They wash in it.

When they were returned out of the Garden from the *Bath*, the *Interpreter* took them and looked upon them and said unto them, *fair as the Moon*. Then he called for the *Seal* wherewith they used to be *Sealed* that were washed in his *Bath*. So the *Seal* was brought, and he set his Mark upon them, that they might be known in the Places whither they were yet to go: Now the seal was the contents and sum of the Passover which the Children of *Israel* did eat when they came out from

They are sealed.

3 marg. *They . . . bed* add. 2 8 then 1 marg. *Mercy's . . . rest* add. 2 20 marg. *They . . . it* add. 2

Exo. 13. 8,
9, 10.

the Land of *Egypt*: and the mark was set betwixt their Eyes. This seal greatly added to their Beauty, for it was an Ornament to their Faces. It also added to their gravity, and made their Countenances more like them of Angels.

*They are
clothed.*

True humility.

Then said the *Interpreter* again to the Damsel that waited upon these Women, Go into the Vestry and fetch out Garments for these People: So she went and fetched out white Rayment, and laid it down before him; so he commanded them to put it on. *It was fine Linnen, white and clean.* When the Women were thus adorned they seemed to be a 'Terror one to the other; For they could not see that glory each one on her self, which they could see in each other. Now therefore they began to esteem each other better then themselves. For you are fairer then I am, said one, and you are more comely then I am, said another. The Children also stood amazed to see into what fashion they were brought.

The *Interpreter* then called for a *Manservant* of his, one *Great-heart*, and bid him take *Sword*, and *Helmet* and *Shield*, and take these my Daughters, said he, and conduct them to the House called *Beautiful*, at which place they will rest next. So he took his Weapons, and went before them, and the *Interpreter* said, God speed. Those also that belonged to the Family sent them away with many a good wish. So they went on their way, and Sung.

*This place has been our second Stage,
Here we have heard and seen
Those good things that from Age to Age,
To others hid have been.*

*The Dunghil-raker, Spider, Hen,
The Chicken too to me
Hath taught a Lesson, let me then
Conformed to it be.*

1 betwixt] between 1
one *Great-heart* add. 2

marg. Exo. 13. 8, 9, 10 add. 2

21

*The Butcher, Garden and the Field,
The Robbin and his bait,
Also the Rotten-tree doth yield
Me Argument of weight
To move me for to watch and pray,
To strive to be sincere,
To take my Cross up day by day,
And serve the Lord with fear.*

Now I saw in my Dream that they went on, and ^{1 part pag.}
10 *Great-heart* went before them, so they went and came ⁽⁴⁰⁾
to the place where *Christians* Burthen fell off his Back,
and tumbled into a Sepulchre. Here then they made
a pause, and here also they blessed God. Now said
Christiana, it comes to my mind what was said to us at
the Gate, to wit, that we should have Pardon, by *Word*
and *Deed*; by word, that is, by the promise; by *Deed*,
to wit, in the way it was obtained. What the promise
is, of that I know something: But what is it to have
Pardon by deed, or in the way that it was obtained,
20 *Mr. Great-heart*, I suppose you know; wherefore if you
please let us hear you discourse thereof.

Great-heart. Pardon by the deed done, is Pardon ^{A comment}
obtained by some one, for another that hath need there- ^{upon what}
of: Not by the Person pardoned, but in the way, ^{was said at}
saith another, in which I have obtained it. So then to speak ^{the Gate, or}
to the question more large, The pardon that you and ^{a discourse}
Mercy and these Boys have *attained*, was *obtained* by ^{of our being}
another, to wit, by him that let you in at the Gate: And ^{justified by}
he hath obtain'd it in this double way. He has per- ^{Christ.}
30 formed Righteousness to cover you, and spilt blood to
wash you in.

Chris. *But if he parts with his Righteousness to us:
What will he have for himself?*

Great-heart. He has more Righteousness than you
have need of, or than he needeth himself.

Chris. *Pray make that appear.*

Great-heart. With all my heart, but first I must pre-

mise that he of whom we are now about to speak, is one that has not his Fellow. He has two Natures in one Person, plain to be *distinguished*, *impossible* to be *divided*. Unto each of these Natures a Righteousness belongeth, and each Righteousness is essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of *these* Righteousnesses therefore, we are not made part-takers so, as that they, or any of them, should be put upon us that we might be made just, and live thereby. Besides these there is a Righteousness which this Person has, as these two Natures are joyned in one. And this is not the Righteousness of the *Godhead*, as distinguished from the *Manhood*; nor the Righteousness of the *Manhood*, as distinguished from the *Godhead*; but a Righteousness which standeth in the Union of both Natures: and may properly be called, the Righteousness that is essential to his being prepared of God to the capacity of the Mediatory Office which he was to be intrusted with. If he parts with his first Righteousness, he parts with his *Godhead*; if he parts with his second Righteousness, he parts with the purity of his *Manhood*; if he parts with this third, he parts with that perfection that capacitates him to the Office of Mediation. He has therefore another Righteousness which standeth in *performance*, or obedience to a revealed Will: And that is it that he puts upon Sinners, and that by which their Sins are covered. Wherefore he saith, *as by one mans disobedience many were made Sinners: So by the obedience of one shall many be made Righteous.*

Rom. 5. 19.

Chris. *But are the other Righteousnesses of no use to us?*

Great heart. Yes, for though they are essential to his Natures and Office, and so cannot be communicated unto another, yet it is by Virtue of them that the Righteousness that justifies, is for that purpose efficacious. The *Righteousness* of his *God-head* gives *Virtue* to his Obedience; the *Righteousness* of his *Man-hood* giveth capability to his obedience to justifie, and the

Righteousness that standeth in the Union of these two Natures to his Office, giveth Authority to that Righteousness to do the work for which it is ordained.

So then, here is a Righteousness that Christ, as God, has no need of, for he is God without it: here is a Righteousness that Christ, as Man, has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness that Christ as God man has no need of, for he is perfectly so without it. Here then is a Righteousness that Christ, as God, as Man, as God-
 10 man has no need of, with Reference to himself, and therefore he can spare it, a justifying Righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence 'tis called the *gift of Righteousness*. This Righteousness, since Christ Jesus the Lord, has made
 himself under the Law, *must* be given away: For the Law doth not only bind him that is under it, *to do justly*; but to use Charity: Wherefore he *must*, he *ought* by the Law, if he hath two Coats, to give one to him that has
 20 none. Now our Lord hath indeed *two Coats*, one for himself, and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christiana*, and *Mercy*, and the rest of you that are here, doth your Pardon come by *deed*, or by the work of another man? Your Lord Christ is he that has worked, and given away what he wrought for to the next poor Beggar he meets.

Rom. 5. 17.

But again, in order to Pardon by *deed*, there must something be paid to God as a price, as well as some-
 30 thing prepared to cover us withal. Sin has delivered us up to the just Curse of a Righteous Law: Now from this Curse we must be justified by way of Redemption, a price being paid for the harms we have done, and this is by the Blood of your Lord: Who came and stood in your place, and stead, and died your Death for your
 Transgressions. Thus has he ransomed you from your Transgressions by Blood, and covered your polluted
 and deformed Souls with Righteousness: For the sake

Ro. 4. 24.

Gala. 3. 13.

of which, God passeth by you, and will not hurt you, when he comes to Judge the World.

Christiana
affected with
this way of
Redemption.

Chris. *This is brave. Now I see that there was something to be learnt by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind, and my Children do you remember it also. But, Sir, was not this it that made my good Christians Burden fall from off his Shoulder, and that made him give three leaps for Joy?*

* How the
Strings
that bound
Christians
burden to him
were cut.

Great-heart. *Yes, 'twas the belief of this, that cut those Strings that could not be cut by other means, and 'twas to give him a proof of the Virtue of this, that he was suffered to carry his Burden to the Cross.

Chris. *I thought so, for tho' my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am perswaded by what I have felt, tho' I have felt but little as yet, that if the most burdened Man in the World was here, and did see and believe, as I now do, 'twould make his heart the more merry and blithe.*

How affection
to Christ is
begot in the
Soul.

Great-heart. There is not only comfort, and the ease of a Burden brought to us, by the sight and Consideration of these; but an indeared Affection begot in us by it: For who can, if he doth but once think that Pardon comes, not only by promise, but thus; but be affected with the way and means of his Redemption, and so with the man that hath wrought it for him?

1 Part pag.
<40>
Cause of
admiration.

Chris. *True, methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving one, Oh! thou Blessed one. Thou deservest to have me, thou hast bought me: Thou deservest to have me all, thou hast paid for me ten thousand times more than I am worth. No marvel that this made the Water stand in my Husbands Eyes, and that it made him trudge so nimbly on, I am perswaded he wished me with him; but vile wretch, that I was, I let him come all alone. O Mercy, that thy Father and Mother were here, yea, and Mrs. Timorous also. Nay I wish now with all my Heart, that here was Madam Wanton too. Surely, surely, their Hearts would be affected, nor could the fear of the*

9 marg. How . . . cut add. 2
26 marg. 1 Part pag. 54||1, 2

19 marg. How . . . Soul add. 2
27 marg. Cause of admiration add. 2

one, nor the powerful Lusts of the other, prevail with them to go home again, and to refuse to become good Pilgrims.

Great-heart. You speak now in the warmth of your Affections, will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see Jesus bleed. There was that stood by, and that saw the Blood run from his Heart to the Ground, and yet was so far off this, that instead of lamenting, they laughed at him, and instead of becoming his Disciples, did harden their Hearts against him. So that all that you have my Daughters, you have by a peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the *Hen* by her common call, gives no meat to her *Chickens*. This you have therefore by a special Grace.

To be affected with Christ and with what he has done in a thing special.

Now I saw still in my Dream, that they went on until they were come to the place that *Simple*, and *Sloth* and *Presumption* lay and slept in, when *Christian* went by on Pilgrimage. And behold they were hanged up in Irons a little way off on the other-side.

Simple and Sloth and Presumption hanged, and why.

Mercy. Then said Mercy to him that was their Guide, and Conductor, What are those three men? and for what are they hanged there?

Great-heart. These three men, were Men of very bad Qualities, they had no mind to be Pilgrims themselves, and whosoever they could they hindred; they were for *Sloth* and *Folly* themselves, and whoever they could perswade with, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by they are hanged.

Mercy. But could they perswade any to be of their Opinion?

Great-heart. Yes, they turned several out of the way. There was *Slow-pace* that they perswaded to do as they. They also prevailed with one *Short-wind*, with one *No-*

Their Crimes.

5 nor] not 1 marg. To . . . special add. 2 19 slept] stept 1
28 Sloth rom. 1 Folly rom. 1

*Who they pre-
wailed upon
to turn out
of the way.*

heart, with on(e) *Linger-after-lust*, and with one *Sleepy-head*, and with a young Woman her name was *Dull*, to turn out of the way and become as they. Besides, they brought up an ill report of your Lord, perswading others that he was a task-Master. They also brought up an evil report of the good Land, saying, 'twas not half so good as some pretend it was: They also began to vilifie his Servants, and to count the very best of them meddlesome, troublesome busie-Bodies: Further, they would call the Bread of (God), *Husks*; the *Comforts* of his (Children), *Fancies*, the *Travel* and *Labour* of Pilgrims, things to no purpose.

Chris. *Nay, said Christiana, if they were such, they shall never be bewailed by me, they have but what they deserve, and I think it is well that they hang so near the High-way that others may see and take warning. But had it not been well if their Crimes had been ingraven in some Plate of Iron or Brass, and left here, even where they did their Mischiefs, for a caution to other bad Men?*

Great-heart. So it is, as you well may perceive if you will go a little to the Wall.

Mercy. *No no, let them hang and their Names Rot, and their Crimes live for ever against them; I think it a high favour that they were hanged afore we came hither, who knows else what they might a done to such poor Women as we are? Then she turned it into a Song, saying,*

*Now then, you three, hang there and be a Sign
To all that shall against the Truth combine:
And let him that comes after, fear this end,
If unto Pilgrims he is not a Friend.
And thou my Soul of all such men beware,
That unto Holiness Opposers are.*

1 Part pag.

<44>

Ezek. 34. 18.

Thus they went on till they came at the foot of the *Hill Difficulty*. Where again their good Friend, Mr. *Great-heart*, took an occasion to tell them of what happened there when *Christian* himself went by. So he had

I marg. *Who . . . way* add. 2

on 2

10 Gods 2

II Childrens 1, 2

33 marg. 1 Part pag. 61||1, 2

them first to the Spring. *Lo, saith he, This is the Spring that Christian drank of, before he went up this Hill, and then 'twas clear and good; but now 'tis Dirty with the feet of some that are not desirous that Pilgrims here should quench their Thirst: Thereat Mercy said, And why so envious tro?* But said their Guide, It will do, if taken up, and put into a Vessel that is sweet and good; for then the Dirt will sink to the bottom, and the Water come out by it self more clear. Thus therefore *Christiana* and her Companions were compelled to do. They took it up, and put it into an Earthen-pot and so let it stand till the Dirt was gone to the bottom, and then they drank thereof.

Next he shewed them the two *by-ways* that were at the foot of the Hill, where *Formality* and *Hypocrisie*, lost themselves. And, said he, these are dangerous Paths: Two were here cast away when *Christian* came by. *And although, as you see, these ways are since stopt up with *Chains*, *Posts* and a *Ditch*: Yet there are that will chuse to adventure here, rather than take the pains to go up this Hill.

* By paths tho barred up will not keep all from going in them.

1 Part pag.

<45>

Pro. 13. 15.

Christiana. The way of Transgressors is hard. 'Tis a wonder that they can get into those ways, without danger of breaking their Necks.

Great-heart. They will venture, yea, if at any time any of the Kings Servants doth happen to see them, and doth call unto them, and tell them that *they* are in the wrong ways, and do bid them beware the danger. Then they will railingly return them answer and say, *As for the Word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our own Mouths, &c.* Nay if you look a little farther, you shall see that these ways, are made cautionary enough, not only by these *Posts* and *Ditch* and *Chain*; but also by being hedged up. Yet they will chuse to go there.

Jer. 44. 16, 17

*Christiana. *They are Idle, they love not to take Pains,*

* The reason why some do chuse to go in by-waies.

18 marg. By . . . them add. 2
pag. 62||1, 2

20 then 1

21 marg. 1 Part

37 marg. The . . . by-waies add. 2

Pro. 15. 19.

up-hill-way is unpleasant to them. So it is fulfilled unto them as it is written, The way of the slothful man is a Hedge of Thorns. Yea, they will rather chuse to walk upon a Snare, then to go up this Hill, and the rest of this way to the City.

*The Hill puts
the Pilgrims
to it.*

Then they set forward and began to go up the Hill, and up the Hill they went; but before they got to the top, *Christiana* began to *Pant*, and said, I dare say this is a breathing Hill, no marvel if they that love their ease more than their Souls, chuse to themselves a smoother way. Then said *Mercy*, I must sit down, also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Princes *Arbour*. Then took he the little Boy by the Hand, and led him up thereto.

*They sit in
the Arbour.*

1 Part pag.
<45-46>

Mat. 11. 28.

When they were come to the *Arbour* they were very willing to sit down, for they were all in a pelting heat. Then said *Mercy*, *How sweet is rest to them that Labour!* And how good is the Prince of Pilgrims, to provide such resting places for them! Of *this Arbour* I have heard much; but I never saw it before. But here let us beware of sleeping: For as I have heard, for that it cost poor *Christian* dear.

*The little Boys
answer to the
guide, and also
to Mercy.*

Then said Mr. *Great-heart* to the little ones, Come my pre<t>ty *Boys*, how do you do? what think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my Mother has told me, namely, That the way to Heaven is as up a Ladd<e>r, and the way to Hell is as down a Hill. But I had rather go up the Ladder to Life, then down the Hill to Death.

*Which is
hardest up Hill
or down Hill.*

Then said *Mercy*, But the Proverb is, *To go down the Hill is easie*: But *James* said (for that was his Name) The day is coming when in my Opinion, *going down Hill will be the hardest of all*. 'Tis a good Boy, said his Master, thou hast given her a right answer. Then *Mercy* smiled, but the little Boy did blush.

15 marg. 1 Part pag. 62, 63||1, 2 24 preety 2 29 Laddar 2
32 marg. Which . . . Hill add. 2

Chris. Come, said *Christiana*, will you eat a bit, a little to sweeten your Mouths, while you sit here to rest your Legs? For I have here a p*ie*ce of Pomgranate which Mr. *Interpreter* put in my Hand, just when I came out of his Doors; he gave me also a piece of an Honey-comb, and a little Bottle of Spirits. I thought he gave you something, said *Mercy*, because he called you a to-side. Yes, so he did, said the other, But *Mercy*, It shall still be as I said it should, when at first we came from home: Thou shalt be a sharer in all the good that I have, because thou so willingly didst become my Companion. Then she gave to them, and they did eat, both *Mercy*, and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir will you do as we? But he answered, You are going on Pilgrimage, and presently I shall return; much good may what you have, do to you. At home I eat the same every day. Now when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before; but *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a *losing* Place. Here *Christian* lost his *Role*, and here *Christiana* left her Bottle behind her: Sir what is the cause of this? so their guide made answer and said, The cause is *sleep*, or *forgetfulness*; some *sleep*, when they should keep *awake*; and some *forget*, when they should *remember*; and this is the very cause, why often at the resting places, some Pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments: But for want of doing so, oft times their rejoycing ends in Tears, and their Sun-shine in a Cloud: Witness the story of *Christian* at this place.

They refresh themselves.

Christiana forgets her Bottle of Spirits.

Mark this.

1 part page (47)

When they were come to the place where *Mistrust* and *Timorous* met *Christian* to perswade him to go back

3 peice 2

25 marg. *Christiana . . . Spirits* add. 2

35 marg. 1 part page 65||1, 2

for fear of the Lions, they perceived as it were a Stage, and before it towards the Road, a broad plate with a Copy of Verses written thereon, and underneath, the reason of the raising up of that Stage in that place, rendred. The Verses were these.

*Let him that sees this Stage take heed,
Unto his Heart and Tongue:
Lest if he do not, here he speed
As some have long ago.*

The words underneath the Verses were. *This Stage was built to punish such upon, who through Timorousness, or Mistrust, shall be afraid to go further on Pilgrimage. Also on this Stage both Mistrust, and Timorous were burned thorough the Tongue with an hot Iron, for endeavouring to hinder Christian in his Journey.*

Then said Mercy. This is much like to the saying of Psal. 120. 3, 4. the beloved, *What shall be given unto thee? or what shall be done unto thee thou false Tongue? sharp Arrows of the mighty, with Coals of Juniper.*

1 Part pag.
(49)

*An Emblem of
those that go on
bravely, when
there is no
danger; but
shrink when
troubles come.*

So they went on till they came within sight of the Lions. Now Mr. *Great-heart* was a strong man, so he was not afraid of a Lion. But yet when they were come up to the place where the Lions were, the Boys that went before, were now glad to cringe behind, for they were afraid of the Lions, so they stept back and went behind. At this their guide smiled, and said, How now my Boys, do you love to go before when no danger doth approach, and love to come behind so soon as the Lions appear?

*Of Grim the
Giant, and
of his backing
the Lions.*

Now as they went up, Mr. *Great-heart* drew his Sword with intent to make a way for the Pilgrims in spite of the Lions. Then there appeared one, that it seems, had taken upon him to back the Lions. And he said to the Pilgrims guide, What is the cause of your coming hither? Now the name of that man was *Grim* or *Bloody man*, because of his slaying of Pilgrims, and he was of the race of the *Gyants*.

Great-heart. Then said the *Pilgrims* guide, these

Women and Children, are going on Pilgrimage, and this is the way they must go, and go it they shall in spite of thee and the Lions.

Grim. This is not their way, neither shall they go therein. I am come forth to with stand them, and to that end will back the Lions.

Now to say truth, by reason of the fierceness of the Lions, and of the *Grim*-Carriage of him that did back them, this way had of late lain much un-occupied, and was almost all grown over with Grass.

Christiana. Then said *Christiana*, 'Tho' the Highways have been unoccupied heretofore, and tho' the Travellers have been made in time past, to walk thorough by-Paths, it must not be so now I am risen, Now I am Risen a Mother in Israel.

Judg. 5, 6, 7.

Grim. Then he swore by the Lions, but it should; and therefore bid them turn aside, for they should not have passage there.

Great-heart. But their guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to a retreat.

Grim. Then said he (that attempted to back the Lions) will you slay me upon mine own Ground?

Great-heart. 'Tis the Kings High-way that we are in, and in his way it is that thou hast placed thy Lions; but these Women and these Children, tho' weak, shall hold on their way in spite of thy Lions. And with that he gave him again a down-right blow, and brought him upon his Knees. With this blow he also broke his Helmet, and with the next he cut off an Arm. Then did the *Giant Roar* so hideously, that his Voice frightened the Women, and yet they were glad to see him lie sprawling upon the Ground. Now the Lions were chained, and so of themselves could do nothing. Wherefore when old *Grim* that intended to back them was dead, Mr. *Great-heart* said to the Pilgrims, Come now and follow me, and no hurt shall happen to you

A fight betwixt
Grim and
Great-heart.

The Victory.

5 withstand 1 24 marg. A . . . Great-heart add. 2 32
marg. The Victory add. 2

*They pass by
the Lyons.*

from the Lions. They therefore went on; but the Women trembled as they passed by them, the Boys also look't as if they would die; but they all got by without further hurt.

*They come to the
Porters Lodge.*

Now then they were within sight of the *Porters* Lodge, and they soon came up unto it; but they made the more haste after this to go thither, because 'tis dangerous travelling there in the Night. So when they were come to the Gate, the guide knocked, and the Porter cried, *who is there*; but as soon as the Guide had said *it is I*, he knew his Voice and came down. (For the Guide had oft before that, c<o>me thither as a Conductor of Pilgrims) when he was c<o>me down, he opened the Gate, and seeing the Guide standing just before it (for he saw not the Women, for they were behind) he said unto him, How now Mr. *Great-heart*, what is your business here so late to Night? I have brought, said he, some Pilgrims hither, <where by> my Lords Commandment they must Lodge. I had been here some time ago, had I not been opposed by the Giant that did use to back the Lyons. But I after a long and tedious combate with him, have cut him off, and have brought the Pilgrims hither in safety.

*Great-heart
attempts to
go back.*

*The Pilgrims
implore his
company still.*

Porter. *Will you not go in, and stay till Morning?*

Great-heart. No, I will return to my Lord to night.

Christiana. Oh Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Mercy. Then said *Mercy*, O that we might have thy Company to our Journeys end! How can such poor Women as we, hold out in a way so full of Troubles as this way is, without a Friend, and Defender?

James. Then said *James*, the youngest of the Boys,

1 marg. *They . . . Lyons* add. 2
add. 2

12 came 1, 2

13 came 2

5 marg. *They . . . Lodge*

18 whereby 2

24 marg. *Great-heart . . . back* add. 2
add. 2

26 marg. *The . . . still*

Pray Sir be perswaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lords Commandment. If he shall allot me to be your Guide quite thorough, I will willingly wait upon you; but here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gon quite thorough with you, and he would have granted your request. However, at present I must withdraw, and so good *Christiana*, *Mercy*, and my brave Children, Adieu.

Help lost for want of asking for.

Then the Porter, Mr. *Watchful*, asked *Christiana* of her Country, and of her Kindred, and she said, *I came from the City of Destruction, I am a Widdow Woman, and my Husband is dead, his name was Christian the Pilgrim.* How, said the Porter, was he your Husband? Yes, said she, and these are his Children: and this, pointing to *Mercy*, is one of my Towns-Women. Then the Porter rang his Bell, as at such times he is wont and there came to the Door one of the Damsels, whose Name was *humble-mind*. And to her the Porter said, Go tell it within that *Christiana* the Wife of *Christian* and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh what a Noise for gladness was there within, when the Damsel did but drop that word out of her Mouth!

1 Part pag. <49-50>

Christiana makes her self known to the Porter, he tells it to a damsel.

So they came with haste to the Porter, for *Christiana* stood still at the Door; then some of the most grave, said unto her, *Come in Christiana, come in thou Wife of that Good Man, come in thou Blessed Woman, come in with all that are with thee.* So she went in, and they followed her that were her Children, and her Companions. Now when they were gone in, they were had into a very large Room, where they were bidden to sit down: So they sat down, and the chief of the House was called to see, and welcom the Guests. Then they came in, and understanding who they were, did Salute each one with a kiss, and said, Welcom ye Vessels of the Grace of God, welcom to us your Friends.

Foy at the noise of the Pilgrims coming.

Christians love is kindled at the sight of one another.

II marg. 1 *Part pag. 70*|| 1, 2 12 marg. *Christiana . . . damsel*
add. 2 19 *humble-mind* 1, 2 23 marg. *Foy . . . coming* add. 2

Exo. 12. 38.

Joh. 1. 29.

1 Part pag.
<56>Christs Bosome
is for all
Pilgrims.

Musick.

Mercy did
laugh in her
sleep.

Now because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made faint with the sight of the Fight, and of the terrible Lyons: Therefore they desired as soon as might be, to prepare to go to Rest. Nay, said those of the Family, refresh your selves first with a Morsel of Meat. For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto. For the Porter had heard before of their coming, and had told it to them within. So when they had Supped, and ended their Prayer with a Psalm, they desired they might go to rest. But let us, said *Christiana*, if we may be so bold as to chuse, be in that Chamber that was my Husbands, when he was here. So they had them up thither, and they lay all in a Room. When they were at Rest, *Christiana* and *Mercy* entred into discourse about things that were convenient.

Chris. *Little did I think once, that when my Husband went on Pilgrimage I should ever a followed.*

Mercy. And you as little thought of lying in his Bed, 20. and in his Chamber to Rest, as you do now.

Chris. *And much less did I ever think of seeing his Face with Comfort, and of Worshipping the Lord the King, with him, and yet now I believe I shall.*

Mercy. Hark, don't you hear a Noise?

Christiana. Yes, 'tis as I believe a Noise of Musick, for Joy that we are here.

Mer. Wonderful! Musick in the House, Musick in the Heart, and Musick also in Heaven, for joy that we are here.

Thus they talked a while, and then betook themselves to sleep; so in the morning, when they were awake, *Christiana* said to *Mercy*. 30.

Chris. *What was the matter that you did laugh in your sleep to Night? I suppose you was in a Dream?*

Mercy. So I was, and a sweet Dream it was; but are you sure I laughed?

Christiana. *Yes, you laughed heartily; But prethee Mercy tell me thy Dream?*

12 marg. 1 Part pag. 82||1, 2

33 marg. Mercy . . . sleep add. 2

Mercy. I was a Dreamed that I sat all alone in a Solitary place, and was bemoaning of the hardness of my Heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some called me Fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with Wings towards me. So he came directly to me, and said *Mercy*, what aileth thee? Now when he had heard me make my complaint; he said, *Peace be to thee?* he also wiped mine Eyes with his Hankerchief, and clad me in *Silver* and *Gold*; he put a Chain about my Neck, and Ear-rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said *Mercy*, come after me. So he went up, and I followed, till we came at a Golden Gate. Then he knocked, and when they within had opened, the man went in and I followed him up to a Throne, upon which one sat, and he said to me, *welcome Daughter*. The place looked bright, and twinkling like the Stars, or rather like the *Sun*, and I thought that I saw your Husband there, so I awoke from my Dream. But did I laugh?

Christiana. Laugh! *Ay, and well you might to see your self so well. For you must give me leave to tell you, that I believe it was <a good> Dream, and that as you have begun to find the first part true, so you shall find the second at last.* God speaks once, yea twice, yet man perceiveth it not, in a Dream, in a Vision of the Night, when deep sleep falleth upon men, in slumbring upon the Bed. We need not, when a-Bed, lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his Voice. Our Heart oft times wakes when we sleep, and God can speak to that, either by Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy. Well I am glad of my Dream, for I hope ere

8 marg. *What . . . was add. 2*
37 marg. *Mercy . . . dream add. 2*

16 the] my

27 good a 2

Mercy glad of her dream.

What her dream was.

Ezek. 16. 8, 9, 10, 11.

Job. 33. 14, 15.

long to see it fulfilled, to the making of me laugh again.

Christiana. *I think it is now time to rise, and to know what we must do?*

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the proffer. I am the willinger to stay awhile here, to grow better acquainted with these Maids; methinks *Prudence, Piety* and *Charity*, have very comly and sober Countenances.

Chris. *We shall see what they will do.* So when they were up and ready, they came down. And they asked one another of their rest, and if it was Comfortable, or not?

Mer. *Very good, said Mercy. It was one of the best Nights Lodging that ever I had in my Life.*

*They stay here
some time.*

Then said *Prudence*, and *Piety*, If you will be perswaded to stay here a while, you shall have what the House will afford.

Charity. *Ay, and that with a very good will* said Charity. So they consented, and stayed there about a Month or above: And became very Profitable one to another. And because *Prudence* would see how *Christiana* had brought up her Children, she asked leave of her to Catechise them: So she gave her free consent. Then she began at the youngest whose Name was *James*.

*Prudence
desires to
catechise
Christianas
Children.*

*James
Catechised.*

Pru. *And she said, Come James, canst thou tell who made thee?*

Jam. God the Father, God the Son, and God the Holy Ghost. 30

Pru. *Good Boy. And canst thou tell who saves thee?*

Jam. God the Father, God the Son, and God the Holy Ghost.

Pru. *Good Boy still. But how doth God the Father save thee?*

Jam. By his Grace.

Pru. *How doth God the Son save thee?*

22 marg. Prudence . . . Children add. 2

Jam. By his Righteousness, Death, and Blood, and Life.

Pru. And how doth God the Holy Ghost save thee?

Jam. By his Illumination, by his Renovation, and by his Preservation.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply my self to the Youngest next.

Prudence. Then she said, Come *Joseph*, (for his Name was *Joseph*) will you let me Catechise you? *Joseph catechised.*

Joseph. with all my Heart.

Pru. What is man?

Joseph. A Reasonable Creature, so made by God, as my Brother said.

Pru. What is supposed by this Word, saved?

Joseph. That man by Sin has brought himself into a State of Captivity and Misery.

Pru. What is supposed by his being saved by the Trinity?

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its clutches but God, and that God is so good and loving to man, as to pull him indeed out of this Miserable State.

Pru. What is Gods design in saving of poor Men?

Joseph. The glorifying of his Name, of his Grace, and Justice, &c. And the everlasting Happiness of his Creature.

Pru. Who are they that must be saved?

Joseph. Those that accept of his Salvation.

Good Boy *Joseph*, thy Mother has taught thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one.

Prudence. Come *Samuel*, are you willing that I should Catechise you also? *Samuel Catechised.*

Sam. Y<e>s, forsooth, if you please.

Pru. What is Heaven?

Sam. A palace, and State most blessed, because God dwelleth there.

Pru. *What is Hell?*

Sam. A Place and State most woful, because it is the dwelling place of Sin, the Devil, and Death.

Prudence. *Why wouldest thou go to Heaven?*

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

Pru. *A very good Boy also, and one that has learned well.*

Matthew
Catechised.

Then she addressed her self to the eldest, whose Name was *Matthew*, and she said to him, Come *Matthew*, shall I also Catechise you?

Mat. *With a very good will.*

Pru. *I ask then, if there was ever any thing that had a being, antecedent to, or before God?*

Mat. No, for God is Eternal, nor is there any thing excepting himself, that had a being until the beginning of the first day. *For in six days the Lord made Heaven and Earth, the Sea and all that in them is.*

Pru. *What do you think of the Bible?*

Mat. It is the Holy Word of God.

Pru. *Is there nothing Written therein, but what you understand?*

Mat. Yes, a great deal.

Pru. *What do you do when you meet with such places therein, that you do not understand?*

Mat. I think God is wiser then I. I pray also that he will please to let me know all therein that he knows will be for my good.

Pru. *How believe you as touching the Resurrection of the Dead?*

Mat. I believe they shall rise, the same that was buried: The same in *Nature*, tho' not in *Corruption*. And I believe this upon a double account. First, because God has promised it. Secondly, because he is able to perform it.

1 palace] palace 1

10 enjoy] Joy 1

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others, for for your sakes do they speak good things. Observe also and that with carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the cause of your Fathers becoming a Pilgrim. I for my part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly edifying.

Prudences conclusion upon the Catechising of the Boys.

Now by that these Pilgrims had been at this place a week, *Mercy* had a Visitor that pretended some good Will unto her, and his name was Mr. *Brisk*; A man of some breeding, and that pretended to Religion; but a man that stuck very close to the World. So he came once or twice, or more to *Mercy*, and offered love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Mercy has a sweet heart.

Her mind also was, to be always busying of her self in doing, for when she had nothing to do for her self, she would be making of Hose and Garments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never Idle. I will warrant her a good Huswife, quoth he to himself.

Mercies temper.

**Mercy* then revealed the business to the maidens that were of the House, and enquired of them concerning him: for they did know him better then she. So they told her that he was a very busie Young Man, and one that pretended to Religion; but was as they feared, a stranger to the Power of that which was good.

* *Mercy enquires of the Maids concerning Mr. Brisk.*

Nay then, said *Mercy*, I will look no more on him, for I purpose never to have a clog to my Soul.

Prudence then replied, That there needed no great matter of discouragement to be given to him, her con-

1 marg. Prudences . . . Boys add. 2 16 that] thut 1 close] closs 1
20 marg. Mercies temper add. 2 28 marg. Mercy . . . Brisk add. 2

tinuing so as she had begun to do for the Poor, would quickly cool his Courage.

*Talk betwixt
Mercy and
Mr. Brisk.*

1 Tim. 6. 17,
18, 19.

*He forsakes
her, and why.*

*Mercy in the
practice of
Mercy rejected;
While Mercy
in the Name of
Mercy is liked.*

So the next time he comes, he finds her at her old work, a making of things for the Poor. 'Then said he, What always at it? Yes, said she, either for my self, or for others. And what canst thou *earn* a day, quoth he? I do these things, said she, *That I may be Rich in good Works, laying up in store a good Foundation against the time to come, that I may lay hold on Eternal Life:* Why prethee what dost thou with them? said he; Cloath the naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, *That Mercy was a pretty Lass; but troubled with ill Conditions.*

When he had left her, *Prudence* said, Did I not tell thee that Mr. *Brisk* would soon forsake thee? yea, he will raise up an ill report of thee: For notwithstanding his pretence to Religion, and his seeming love to *Mercy*: Yet *Mercy* and he are of tempers so different, that I believe they will never come together.

Mercy. *I might a had Husbands afore now, tho' I spake not of it to any; but they were such as did not like my Conditions, though never did any of them find fault with my Person: So they and I could not agree.*

Prudence. *Mercy* in our days is little set by, any further then as to its Name: the Practice, which is set forth by thy Conditions, there are but few that can abide.

*Mercy's
resolution.*

*How Mercy's
Sister was
served by her
Husband.*

Mercy. *Well, said Mercy, if no body will have me, I will dye a Maid, or my Conditions shall be to me as a Husband. For I cannot change my Nature, and to have one that lies cross to me in this, that I purpose never to admit of, as long as I live. I had a Sister named Bountiful that was married to one of these Churles; but he and she could never agree; but because my Sister was resolved to do as she had began, that is, to show Kindness to the Poor,*

I began 1 4 marg. *Talk . . . Brisk add. 2* 6 thou] thee 1
29 marg. *Mercy's resolution add. 2* 33 marg. *How . . . Husband*
add. 2

therefore her Husband first cried her down at the Cross and then turned her out of his Doors.

Pru. And yet he was a Professor, I warrant you?

Mer. *Yes, such a one as he was, and of such as he, the World is now full, but I am for none of them all.*

*Now *Matthew* the eldest Son of *Christiana* fell Sick, * Matthew falls sick.

and his Sickness was sore upon him, for he was much pained in his Bowels, so that he was with it, at times, pulled as 'twere both ends together. There dwelt also not far from thence, one *Mr. Skill*, an Ancient, & well approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he was entred the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mother, *What Diet has Matthew of late fed upon?* Diet said *Christiana*, nothing but that which is wholsom. Gripes of Conscience.

*The Physician answered, *This Boy has been tampering with something which lies in his Maw undigested, and that will not away without means.* And I tell you he must be purged or else he will dye. * The Physicians Judgment.

Samuel. *Then said *Samuel*, Mother, Mother, *what was that which my Brother did gather up and eat, so soon as we were come from the Gate, that is at the head of this way? You know that there was an Orchard on the left hand, on the otherside of the Wall, and some of the Trees hung over the Wall, and my Brother did pluck and did eat.* Samuel puts his Mother in mind of the fruit his Brother did eat.

Christiana. True my Child, said *Christiana*, he did take thereof and did eat; naughty Boy as he was, I did chide him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholsome Food. And that Food, to wit, that Fruit is even the most hurtful of all. It is the Fruit of Belzebubs Orchard. I do marvel that none did warn you of it; many have died thereof.

Christiana. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother, what shall I do for my Son?

6 marg. Matthew . . . sick add. 2 9 palled 1 17 marg. The . . .
Judgment add. 2 21 marg. Samuel . . . eat add. 2 26 pluck] plash 1

Skill. *Come, do not be too much Dejected; the Boy may do well again; but he must purge and Vomit.*

Christiana. Pray Sir try the utmost of your Skill with him whatever it costs.

Heb. 10. 1,
2, 3, 4.

* *Potion
prepared.*

John 6. 54,
55, 56, 57.
Mark 9. 49.
*The Latine
I borrow.*

Heb. 9. 14.

* *The boy loth
to take the
Physick.*

Zech. 12. 10.

*The Mother
tasts it, and
perswades him.*

*A word of God
in the hand
of his Faith.*

Skill. *Nay, I hope I shall be reasonable:* So he made him a Purge; but it was too weak. 'Twas said, it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Juice of Hyssop, &c. *When Mr. Skill had seen that that Purge was too weak, he made him one to the purpose. 'Twas made *ex Carne* & *Sanguine Christi*. (You know Physicians give strange Medicines to their Patients) and it was made up into Pills with a Promise or two, and a proportionable quantity of Salt. Now he was to take them three at a time fasting in half a quarter of a Pint of the Tears of Repentance. When this potion was prepared, and brought to the Boy; *he was loth to take it, tho' torn with the Gripes, as if he should be pulled in pieces. *Come, come, said the Physician, you must take it.* It goes against my Stomach, said the Boy. *I must have you take it, said his Mother.* I shall Vomit it up again, said the Boy. Pray Sir, said *Christiana* to Mr. Skill, how does it taste? It has no ill taste, said the Doctor, and with that she touched one of the pills with the tip of her Tongue. Oh *Matthew*, said she, this potion is sweeter then Honey. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest *Mercy*, if thou lovest thy Life, take it. So with much ado, after a short Prayer for the blessing of God upon it, he took it; and it wrought kindly with him. It caused him to purge, it caused him to sleep, and rest quietly, it put him into a fine heat and breathing sweat, and did quite rid him of his Gripes.

So in little time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Piety*, and *Charity* of his Distemper, and how he was healed.

7 a²] an 1 8 marg. *Potion prepared* add. 2 12 marg. *Latine*] *Lattine* 1
17 marg. *The . . . Physick* add. 2 24 marg. *The . . . him* add. 2

So when the Boy was healed, *Christiana* asked Mr. *Skill*, saying, Sir, what will content you for your pains and care to and of my Child? And he said, you must pay the *Master of the Colledge* of Physicians, according to rules made, in that case, and provided.

Heb. 13. 11,
12, 13, 14, 15.

Chris. *But Sir, said she, what is this Pill good for else?*

Skill. It is an universal Pill, 'tis good against all the Diseases that Pilgrims are incident to, and when it is well prepared it will keep good, *time out of mind*.

*This Pill an
Universal
Remedy.*

Christiana. Pray Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Skill. These *Pills* are good to prevent Diseases, as well as to *cure* when one is Sick. Yea, I dare say it, and stand to it, that if a man will but use this Physick as he should, *it will make him live for ever*. But, good

Joh. 6. 50.

Christiana, thou must give these *Pills*, *no other way*; *but as I have prescribed: For if you do, they will do no good. So he gave unto *Christiana* Physick for her self, and her Boys, and for *Mercy*: and bid *Matthew* take heed how he eat any more *Green Plums*, and kist them and went his way.

* *In a Glass
of the Tears of
Repentance.*

It was told you before, That *Prudence* bid the Boys, that if at any time they would, they should ask her some Questions, that might be profitable, and she would say something to them.

Mat. Then *Matthew* who had been sick, asked her, *Why for the most part Physick should be bitter to our Palats?*

Of Physick.

Pru. To shew how unwelcome the word of God and the Effects thereof are to a Carnal Heart.

Matthew. *Why does Physick, if it does good, Purge, and cause that we Vomit?*

*Of the Effects
of Physick.*

Prudence. To shew that the Word when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Matthew. *What should we learn by seeing the Flame*

*Of Fire and
of the Sun.*

of our Fire go upwards? and by seeing the Beams, and sweet Influences of the Sun strike downwards?

Prudence. By the going up of the Fire, we are taught to ascend to Heaven, by fervent and hot desires. And by the Sun his sending his Heat, Beams, and sweet Influences downwards; we are taught, that the Saviour of the World; tho' high, reaches down with his Grace and Love to us below.

Of the Clouds.

Matthew. *Where have the Clouds their Water?*

Pru. Out of the Sea.

Matthew. *What may we learn from that?*

Pru. That Ministers should fetch their Doctrine from God.

Mat. *Why do they empty themselves upon the Earth?*

Pru. To shew that Ministers should give out what they know of God to the World.

*Of the
Rainbow.*

Mat. *Why is the Rainbow caused by the Sun?*

Prudence. To shew that the Covenant of Gods Grace is confirmed to us in Christ.

Mat. *Why do the Springs come from the Sea, to us, thorough the Earth?*

Prudence. To shew that the Grace of God comes to us thorough the Body of Christ.

Of the Springs.

Mat. *Why do some of the Springs rise out of the tops of high Hills?*

Prudence. To shew that the Spirit of Grace shall spring up in some that are Great and Mighty, as well as in many that are Poor and low.

Of the Candle.

Mat. *Why doth the Fire fasten upon the Candle-wick?*

Pru. To shew that unless Grace doth kindle upon the Heart, there will be no true Light of Life in us.

Matthew. *Why is the Wick and Tallow and all, spent to maintain the light of the Candle?*

Prudence. To shew that Body and Soul and all, should be at the Service of, and spend themselves to maintain in good Condition that Grace of God that is in us.

Of the Pelican.

Mat. *Why doth the Pelican pierce her own Brest with her Bill?*

Pru. To nourish her Young ones with her Blood, and thereby to shew that Christ the blessed, so loveth his Young, his People, as to save them from Death by his Blood.

Mat. *What may one learn by hearing the Cock to Crow.* *Of the Cock.*

Prudence. Learn to remember *Peter's* Sin, and *Peter's* Repentance. The Cocks crowing, shews also that day is coming on, let then the crowing of the Cock put thee in mind of that last and terrible Day of Judgment.

Now about this time their month was out, wherefore they signified to those of the House that 'twas convenient for them to up and be going. Then said *Joseph* to his Mother, It is convenient that you forget not to send to the House of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* should be sent unto us, that he may be our Conductor the rest of our way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. *Watchful* the Porter to send it by some fit man to her good Friend Mr. *Interpreter*; who when it was come, and he had seen the contents of the Petitions, said to the Messenger, Go tell them that I will send him.

The weak may sometimes call the strong to Prayers.

When the Family where *Christiana* was, saw that they had a purpose to go forward, they called the whole House together to give thanks to their King, for sending of them such profitable Guests as these. Which done, they said to *Christiana*, And shall we not shew thee something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art upon the way? So they took *Christiana*, her Children and *Mercy* into the Closet, and shewed them one of the Apples that *Eve* did eat of, and that she also did give to her Husband, and that for the eating of which they both were turned out of Paradise, and asked her what she thought that was? Then *Christiana* said, 'Tis Food, or Poyson, I know not which; so they opened the matter to her, and she held up her hands and wondered?

They provide to be gone on their way.

Eves Apple.

A sight of Sin is amazing.

Gen. 3. 6.
Ro. 7. 24.

Then they had her to a place, and shewed her *Jacob's*
23 marg. *They . . . way add. 2* 32 marg. *Eves Apple add. 2*

Jacob's
Ladder.

A sight of
Christ is taking.

Gen. 28. 12.

Golden Anchor.

Joh. 1. 51.

Heb. 6. <12,
19>

Gen. 20.

Of Abraham
offering up
Isaac.

Prudences
Virginals.

Mr. Great-
heart come
again.

Ladder. Now at that time there were some Angels ascending upon it. So *Christiana* looked and looked, to see the Angels go up, and so did the rest of the Company. Then they were going into another place to shew them something else: But *James* said to his Mother, pray bid them stay here a little longer, for this is a curious sight. So they turned again, and stood feeding their Eyes with this *so pleasant a prospect*. After this they had them into a place where did hang up a *Golden Anchor*, so they bid *Christiana* take it down; for, said they, you shall have it with you, for 'tis of absolute necessity that you should, that you may lay hold of that within the vail, and stand stedfast, in case you should meet with turbulent weather: So they were glad thereof. Then they took them, and had them to the mount upon which *Abraham* our Father, had offered up *Isaac* his Son, and shewed them the *Altar*, the *Wood*, the *Fire*, and the *Knife*, for they remain to be seen to this very Day. When they had seen it, they held up their hands and blest themselves, and said, Oh! What a man, for love to his Master and for denial to himself, was *Abraham*? After they had shewed them all these things, *Prudence* took them into the Dining-Room, where stood a pair of Excellent Virginals, so she played upon them, and turned what she had shewed them into this excellent Song, saying;

*Eve's Apple we have shewed you,
Of that be you aware:
You have seen Jacobs Ladder too,
Upon which Angels are.*

*An Anchor you received have;
But let not these suffice,
Until with Abra'm you have gave,
Your best, a Sacrifice.*

Now about this time one knocked at the Door, So the Porter opened, and behold Mr. *Great-heart* was

1 marg. Jacob's *Ladder* add. 2 10 marg. *Golden Anchor* add. 2
12 marg. Heb. 6. 19, 12||1, 2 16 marg. *Of . . . Isaac* add. 2 23
marg. *Prudences Virginals* add. 2

there; but when he was come in, what Joy was there? For it came now fresh again into their minds, how but a while ago he had slain old *Grim Bloody-man*, the Giant, and had delivered them from the Lions.

Then said Mr. *Great-heart* to *Christiana*, and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a couple of Pomgranates. He has also sent the Boys some Figs, and Raisins to refresh you in your way.

He brings a token from his Lord with him.

Then they addressed themselves to their Journey, and *Prudence*, and *Piety* went along with them. When they came at the Gate, *Christiana* asked the Porter, if any of late went by. He said, No, only one some time since: who also told me that of late there had been a great Robbery committed on the Kings High-way, as you go: But he saith, the Thieves are taken, and will shortly be Tryed for their Lives. Then *Christiana*, and *Mercy*, was afraid; but *Matthew* said, Mother fear nothing, as long as Mr. *Great-heart* is to go with us, and to be our Conductor!

Robbery.

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed me since I came hither, and also for that you have been so loving and kind to my Children. I know not how to gratifie your Kindness: Wherefore pray as a token of my respects to you, accept of this small mite: So she put a Gold Angel in his Hand, and he made her a low obeisance, and said, Let thy Garments be always White, and let thy Head want no Ointment. Let *Mercy* live and not die, and let not her Works be few. And to the Boys he said, Do you fly Youthful lusts, and follow after Godliness with them that are Grave, and Wise, so shall you put Gladness into your Mothers Heart, and obtain Praise of all that are sober minded. So they thanked the Porter and departed.

Christiana takes her leave of the Porter.

The Porters blessing.

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where

5 marg. *He . . . him* add. 2

15 marg. *Robbery* add. 2

21

marg. *Christiana . . . Porter* add. 2

28 marg. *The . . . blessing* add. 2

Piety bethinking her self cryed out, *Alas!* I have forgot what I intended to bestow upon *Christiana*, and her Companions. I will go back and fetch it. So she ran, and fetched it. While she was gone, *Christiana* thought she heard in a Grove a little way off, on the Right-hand, a most curious melodious Note, with Words much like these,

*Through all my Life thy favour is
So frankly shew'd to me,
That in thy House for evermore
My dwelling place shall be.*

And listning still she thought she heard another answer it, saying,

*For why, the Lord our God is good,
His Mercy is for ever sure:
His truth at all times firmly stood:
And shall from Age to Age endure.*

Song 2. 11, 12.

So *Christiana* asked *Prudence*, what 'twas that made those curious Notes? They are, said she, our Countrey Birds: They sing these Notes but seldom, except it be at the Spring, when the Flowers appear, and the Sun shines warm, and then you may hear them all day long. I often, said she, go out to hear them, we also oft times keep them tame in our House. They are very fine Company for us when we are *Melancholy*, also they make the Woods and Groves, and Solitary places, places desirous to be in.

*Piety bestoweth
something on
them at parting.*

By this time *Piety* was come again, So she said to *Christiana*, Look here, I have brought thee a *Scheme* of all those things that thou hast seen at our House: Upon which thou mayest look when thou findest thy self forgetful, and call those things again to remembrance for thy Edification, and comfort.

1 part pag.
<60>

Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill, & the way was slippery; but they were very careful, so they got down

15 forever 1 28 marg. *Piety . . . parting* add. 2 34 marg.
1 part pag. 88||1, 2

pretty well. When they were down in the Valley, *Piety* said to *Christiana*. This is the place where *Christian* your Husband met with the foul Fiend *Apollion*, and where they had that dreadful fight that they had. I know you cannot but have heard thereof. But be of good Courage, as long as you have <here> Mr. *Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide, he went forward, and they went after.

Great-heart. Then said Mr. *Great-heart*, We need not be so afraid of this Valley: For here is nothing to hurt us, unless we procure it to our selves. 'Tis true, *Christian* did here meet with *Apollion*, with whom he also had a sore Combat; but that *frey*, was the fruit of those slips that he got in his going down the Hill. For they that get *slips there*, must look for *Combats here*. And hence it is that this Valley has got so hard a name. For the common people when they hear that some frightful thing has befallen such an one in such a place, are of an Opinion that that place is haunted with some foul Fiend, or evil Spirit; when alas it is for the fruit of their doing, that such things do befall them there.

Mr. Great-heart at the Valley of Humiliation.

1 part pag. <60>

This Valley of *Humiliation* is of it self as fruitful a place, as any the Crow flies over; and I am perswaded if we could hit upon it, we might find somewhere here about something that might give us an Account why *Christian* was so hardly beset in this place.

The reason why Christian was so beset here.

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was Written thereon: let us go and see what it is. So they went, and found there Written, *Let Christian's slips before he came hither, and the Battels that he met with in this place, be a warning to those that come after*. Lo, said their Guide, did not I tell you, that there was something hereabouts that would give Intimation of the reason why *Christian*

A Pillar with an Inscription on it.

6 hear 2 11 marg. Mr. . . . *Humiliation* add. 2 17 marg. 1 part pag. 88||1, 2 25 marg. *The . . . here* add. 2 27-8 hereabouts 1

was so hard beset in this place? Then turning himself to *Christiana*, he said: No disparagement to *Christian* more than to many others whose Hap and Lot his was. For 'tis easier going *up*, then *down this Hill*; and that can be said but of few Hills in all these parts of the World. But we will leave the good Man, he is at rest, he also had a brave Victory over his Enemy; let him grant that dwelleth above, that we fare no worse when we come to be tryed than he.

*This Valley a
brave place.*

But we will come again to this Valley of *Humiliation*. It is the best, and most fruitful piece of Ground in all those parts. It is fat Ground, and as you see, consisteth much in Meddows: and if a man was to come here in the Summer-time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his Eyes, he might see that that would be delightful to him. Behold, how green this Valley is, also how beautiful *with Lillies*. I have also known many labouring Men that have got good Estates in this Valley of *Humiliation*. (For God resisteth the Proud; but gives *more, more* Grace to the Humble;) for indeed it is a very fruitful Soil, and doth bring forth by handfuls. Some also have wished that the next way to their Fathers House were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end.

Song, 2. 1.

Jam. 4. 6.

1 Pet. 5. 5.

*Men thrive in
the Valley of
Humiliation.*

Now as they were going along and talking, they espied a Boy feeding his Fathers Sheep. The Boy was in very mean Cloaths, but of a very fresh and well-favoured Countenance, and as he sate by himself he Sung. Hark, said Mr. *Great-heart*, to what the Shepherds Boy saith. So they hearkned, and he said,

*He that is down, needs fear no fall,
He that is low, no Pride:
He that is humble, ever shall
Have God to be his Guide.*

Philip. 4.
12, 13.

1 hard] heard
... place add. 2

5 part 1

9 then 1

10 marg. *This*

*I am content with what I have,
Little be it, or much:
And, Lord, Contentment still I crave,
Because thou savest such.*

*Fulness to such a burden is
That go on Pilgrimage:
Here little, and hereafter Bliss,
Is best from Age to Age.*

Heb. 13. 5.

Then said their Guide, Do you hear him? I will dare to say, that this Boy lives a merrier Life, and wears more of that Herb called *Hearts-ease* in his Bosom, than he that is clad in Silk and Velvet; but we will proceed in our Discourse.

In this Valley our Lord formerly had his *Countrey-House*, he loved much to be here; He loved also to walk these Medows, for he found the Air was pleasant: Besides here a man shall be free from the Noise, and from the hurryings of this Life; all States are full of Noise and Confusion, only the Valley of *Humiliation* is that empty and Solitary Place. Here a man shall not be so let and hindred in his Contemplation, as in other places he is apt to be. This is a Valley that no body walks in, but those that love a Pilgrims Life. And though *Christian* had the hard hap to meet here with *Apollion*, and to enter with him a brisk encounter: Yet I must tell you, that in former times men have met with Angels here, have found Pearls here, and have in this place found the words of Life.

Christ, when in the Flesh, had his Countrey-House in the Valley of Humiliation.

Hos. 12. 4, 5.

Did I say, our Lord had here in former Days his *Countrey-house*, and that he loved here to walk? I will add, in this Place, and to the People that live and trace these Grounds, he has left a yearly revenue to be faithfully paid them at certain Seasons, for their maintenance by the way, and for their further incouragement to go on in their Pilgrimage.

Mat. 11. 29.

Samuel. Now as they went on, *Samuel* said to Mr. *Great-heart*: Sir, I perceive that in this Valley, my Father

II then I

36 *Samuel*^{1, 2}] *Simon* I

and Apollyon had their Battel; but whereabouts was the Fight, for I perceive this Valley is large?

*Forgetful-
Green.*

Great-heart. Your Father had that Battel with *Apollyon* at a place yonder, before us, in a narrow Passage just beyond *Forgetful-Green*: And indeed that place is the most dangerous place in all these Parts. For if at any time the Pilgrims meet with any brunt, it is when they forget what Favours they have received, and how unworthy they are of them: This is the Place also where others have been hard put to it: But more of the place when we are come to it; for I perswade my self, that to this day there remains either some sign of the Battel, or some Monument to testifie that such a Battle there was fought.

*Humility a
sweet Grace.*

Mercy. Then said *Mercy*, I think I am as well in this Valley, as I have been any where else in all our Journey: The place methinks suits with my Spirit. I love to be in such places where there is no ratling with Coaches, nor rumbling with Wheels: Methinks here one may without much molestation be thinking what he is, whence he came, what he has done, and to what the King has called him: Here one may think, and break at Heart, and melt in ones Spirit, until ones Eyes become like the *Fish Pools of Heshbon*. They that go rightly thorough this Valley of *Bacha* make it a Well, the Rain that God sends down from Heaven upon them that are here also filleth the Pools. This Valley is that from whence also the King will give to his their Vineyards, and they that go through it, shall sing, (as *Christian* did, for all he met with *Apollyon*.)

Song. 7. 4.

Psal. 84.

5, 6, 7.

Hos. 2. 15.

*An Experi-
ment of it.*

Great-heart. 'Tis true, said their Guide, I have gone thorough this Valley many a time, and never was better than when here.

I have also been a Conduct to several Pilgrims, and they have confessed the same; *To this man will I look, saith the King, even to him that is Poor, and of a contrite Spirit, and that trembles at my Word.*

Now they were come to the place where the afore

9is] was 1 21 to] lo 1 25 thorow 1 30 Christian] Christiana 1

mentioned Battel was fought. Then said the Guide to *Christiana*, her Children, and *Mercy*: This is the place, on this Ground *Christian* stood, and up there came *Apollyon* against him: And look, did not I tell you, here is some of your Husbands Blood upon these Stones to this day: Behold also how here and there are yet to be seen upon the place, some of the Shivers of *Apollyon's* Broken *Darts*: See also how they did beat the Ground with their Feet as they fought, to make good their Places against each other, how also with their by-blows they did split the very stones in pieces. Verily *Christian* did here play the Man, and shewed himself as stout, as could, had he been here, even *Hercules* himself. When *Apollyon* was beat, he made his retreat to the next Valley, that is called *The Valley of the shadow of Death*, unto which we shall come anon.

The place where Christian and the Fiend did fight, some sign of the Battel remains.

Lo yonder also stands a Monument, on which is Engraven this Battle, and *Christian's* Victory to his Fame throughout all Ages: So because it stood just on the way-side before them, they stept to it and read the Writing, which word for word was this;

A Monument of the Battel.

*Hard by, here was a Battle fought,
Most strange, and yet most true.
Christian and Apollyon sought
Each other to subdue.*

A Monument of Christians Victory.

*The Man so bravely play'd the Man,
He made the Fiend to fly:
Of which a Monument I stand,
The same to testifie.*

When they had passed by this place, they came upon the Borders of the shadow of Death, and this Valley was longer than the other, a place also most strangely haunted with evil things, as many are able to testifie: But these Women and Children went the better thorough it, because they had day-light, and because Mr. *Great-heart* was their Conductor.

1 Part pag. <65>

4 here] hear 1 15-16 *The Valley . . . Death* rom. 1 17 marg.
A . . . Battel add. 2 30 marg. 1 *Part pag.* 97|| 1, 2 32 then 1

Groanings
heard.

When they were entred upon this Valley, they thought that they heard a groaning as of dead men; a very great groaning. They thought also they did hear Words of Lamentation spoken, as of some in extreame Torment. These things made the Boys to quake, the Women also looked pale and wan; but their Guide bid them be of Good Comfort.

The Ground
shakes.

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow place was there; they heard also a kind of a hissing as of Serpents, but nothing as yet appeared. Then said the Boys, Are we not yet at the end of this doleful place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare.

James sick
with fear.

Now *James* began to be Sick; but I think the cause thereof was Fear, so his Mother gave him some of that Glass of Spirits that she had given her at the *Interpreters* House, and three of the Pills that Mr. *Skill* had prepared, and the Boy began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks I see something yonder upon the Road before us, a thing of a shape such as I have not seen. Then said *Joseph*, Mother, what is it? An ugly thing, Child; an ugly thing, said she. But Mother, what is it like, said he? 'Tis like I cannot tell what, said she. And now it was but a little way off: Then said she, it is nigh.

The Fiend
appears.

The Pilgrims
are afraid.

Well, well, said Mr. *Great-heart*, let them that are most afraid keep close to me: So the *Fiend* came on, and the Conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said sometime agoe; *Resist the Devil, and he will fly from you.*

Great-heart
encourages
them.

A Lion.

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy* looking behind her, saw as she thought, something most like a Lyon,

19-20 that . . . prepared *add. 2* 24 marg. *The . . . afraid*
add. 2 29 marg. *Great-heart . . . them add. 2*

and it came a great padding pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made all the Valley Eccho, and their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lion also came on apace, and Mr. *Great-heart* addressed himself to give him Battel: But when he saw that it was determined that resistance should be made, he also drew back and came no further. 1 Pet. 5, 8, 9.

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a pit, the whole breadth of the way, and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see: Then said the Pilgrims, Alass! now what shall we do? But their Guide made answer; Fear not, stand still and see what an end will he put to this also; so they stayed there because their Path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and the smoke of the Pit was much easier to be discerned. Then said *Christiana* to *Mercy*, Now I see what my poor Husband went through: I have heard much of this place, but I never was here afore now; poor man, he went here all alone in the night; he had night almost quite through the way, also these Fiends were busie about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the shadow of death should mean, until they come in it themselves; *The heart knows its own bitterness, and a stranger intermedleth not with its Joy:* To be here is a fearful thing. *A pit and darkness.*

Greath. This is like doing business in great Waters, or like going down into the deep; this is like being in the heart of the Sea, and like going down to the Bottoms of the Mountains: Now it seems as if the Earth with its bars were about us for ever. *But let them that walk in darkness and have no light, trust in the name of the* *Christiana now knows what her Husband felt.*

Lord, and stay upon their God. For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own Saviour. But I trust we shall have a good deliverance. Come let us pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in Hell.

They pray.

So they cryed and prayed, and God sent light and deliverance, for there was now no lett in their way, no not there, where but now they were stopt with a pit.

*Mercy to
Christiana.*

Yet they were not got through the Valley; so they went on still, and behold great stinks and loathsome smells, to the great annoyance of them. Then said *Mercy to Christiana*, there is not such pleasant being here as at the *Gate*, or at the *Interpreters*, or at the *House* where we lay last.

*One of the
Boys Reply.*

O but, said one of the Boys, *it is not so bad to go through here, as it is to abide here always, and for ought I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.*

Well said, *Samuel*, quoth the *Guide*, thou hast now spoke like a man. Why, if ever I get out here again, said the *Boy*, I think I shall prize light and good way better than ever I did in all my life. Then said the *Guide*, we shall be out by and by.

So on they went, and *Joseph* said, *Cannot we see to the end of this Valley as yet?* Then said the *Guide*, Look to your feet, for you shall presently be among the Snares. So they looked to their feet and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espyed a Man cast into the Ditch on the left hand, with his flesh all rent and torn. Then said the *Guide*, that is one *Heedless*, that was a going this way; he has lain there a great while. There was one *Takeheed* with him, when he was

*Heedless is
slain, and
Takeheed
preserved.*

14 marg. *Mercy to Christiana add. 2*
add. 2

36 agoing 1

18 marg. *One . . . Reply*

taken and slain, but *he* escaped their hands. You cannot imagine how many are killed hereabout, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a *Guide*. Poor *Christian*, it was a wonder that he here escaped, but he was beloved of his God, also he had a good heart of his own, or else he could never a done it. Now they drew towards the end of the way, and just there where *Christian* had seen the Cave when he went by, out thence came forth *Maul* a Gyant. This *Maul* did use to spoil young Pilgrims with Sophistry, and he called *Great-heart* by his name, and said unto him, how many times have you been forbidden to do these things? 'Then said Mr. *Great-heart*, what things? What things, quoth the Gyant, you know what things; but I will put an end to your trade. But pray, said Mr. *Great-heart*, before we fall to it, let us understand wherefore we must fight; (now the Women and Children stood trembling, and knew not what to do) quoth the Gyant, You rob the Countrey, and rob it with the worst of 'Thefts. These are but Generals, said Mr. *Great-heart*, come to particulars, man.

1 Part pag.
<69-70>

Maul a Gyant.

*He quarrels
with Great-
heart.*

Then said the *Gyant*, thou practisest the craft of a *Kidnapper*, thou gatherest up Women and Children, and carriest them into a strange Countrey, to the weakening of my Masters Kingdom. But now *Great-heart* replied, I am a Servant of the God of Heaven, my business is to perswade sinners to Repentance, I am commanded to do my endeavour to turn Men, Women and Children, from darkness to light, and from the power of Satan to God, and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

*God's Ministers
counted as
Kidnappers.*

Then the *Giant* came up, and Mr. *Great-heart* went to meet him, and as he went, he drew his sword, but the *Giant* had a *Club*: So without more ado they fell to it, and at the first blow the *Giant* stroke Mr. *Great-heart* down upon one of his knees; with that the Women and

*The Gyant
and Mr.
Great-heart
must fight.*

2 here about 1 8 marg. 1 Part pag. 105, 106||1, 2 14 marg. He ...
Great-heart add. 2 23 practises 1 32 assoon 1 34 sword ital. 1

*Weak folks
Prayers do
sometimes
help strong
folks Cries.*

Children cried: So Mr. *Great-heart* recovering himself, laid about him in full lusty manner, and gave the *Giant* a wound in his arm; thus he fought for the space of an hour, to that height of heat, that the breath came out of the *Giants* nostrils, as the heat doth out of a boiling Caldron.

Then they sat down to rest them, but Mr. *Great-heart* betook him to prayer; also the Women and Children did nothing but sigh and cry all the time that the Battle did last.

*The Gyant
struck down.*

When they had rested them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetch't the *Giant* down to the ground. Nay hold, and let me recover, quoth he. So Mr. *Great-heart* fairly let him get up: So to it they went again: And the *Giant* mist but little of all to breaking Mr. *Great-heart's* Skull with his Club.

*He is slain,
and his head
disposed of.*

Mr. *Great-heart* seeing that, runs to him in the full heat of his Spirit, and pierced him under the fifth rib; with that the *Giant* began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his blow, and smit the head of the *Giant* from his shoulders. Then the Women and Children rejoiced, and Mr. *Great-heart* also praised God, for the deliverance he had wrought.

When this was done, they amongst them erected a Pillar, and fastned the *Gyant's* head thereon, and wrote underneath in letters that Passengers might read,

*He that did wear this head, was one
That Pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse;
Until that I, Great-heart, arose,
The Pilgrims Guide to be;
Until that I did him oppose,
That was their Enemy.*

1 Part pag.
(71)

Now I saw, that they went to the Ascent that was
16 all-to-breaking 1 19 pierceth 1 37 marg. 1 Part pag. 107||1, 2

a little way off cast up to be a Prospect for Pilgrims. (That was the place from whence *Christian* had the first sight of *Faithful* his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry; for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* asked the *Guide*, if he had caught no hurt in the battle. Then said Mr. *Great-heart*, No, save a little on my flesh; yet that also shall be so far from being to my determent, that it is at present a proof of my love to my Master and you, and shall be a means by Grace 2 Cor. 4. to increase my reward at last.

But was you not afraid, good Sir, when you see him come with his Club? Discourse of the fights.

It is my duty, said he, to distrust mine own ability, that I may have reliance on him that is stronger than all. But what did you think when he fetched you down to the ground at the first blow? Why I thought, quoth he, that so my master himself was served, and yet he it was that conquered at the last.

Matt. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this Enemy; for my part I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this. Mat. here admires Goodness.

Then they got up and went forward, now a little before them stood an Oak, and under it when they came to it, they found an old *Pilgrim* fast asleep, they knew that he was a *Pilgrim* by his *Cloaths*, and his *Staff*, and his *Girdle*. Old Honest asleep under an Oak.

So the *Guide* Mr. *Great-heart* awaked him, and the old Gentleman, as he lift up his eyes cried out; What's the matter? who are you? and what is your business here?

Great. Come man be not so hot, here is none but Friends; yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the

Guide, My name is *Great-heart*, I am the guide of these Pilgrims which are going to the Celestial Country.

*One Saint
sometimes takes
another for
his Enemy.*

Honest. Then said Mr. *Honest*, I cry you mercy; I feared that you had been of the Company of those that some time ago did rob *Little-faith* of his money; but now I look better about me, I perceive you are *honest* People.

*Talk between
Great-heart
and he.*

Greath. *Why what would, or could you a-done, to a helped your self, if we indeed had been of that Company?*

Hon. Done! Why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't, for a *Christian* can never be overcome, unless he shall yield of himself.

Greath. *Well said, Father Honest, quoth the Guide, for by this I know that thou art a cock of the right kind, for thou hast said the Truth.*

Hon. And by this also I know that thou knowest what true Pilgrimage is; for all others do think that we are the soonest overcome of any.

*Whence Mr.
Honest came.*

Greath. *Well, now we are so happily met, pray let me crave your Name, and the name of the Place you came from?*

Hon. My Name I cannot, but I came from the Town of *Stupidity*; it lieth about four Degrees beyond the City of *Destruction*.

Greath. Oh! *Are you that Country-man then? I deem I have half a guess of you, your Name is old Honesty, is it not?* So the old Gentleman blushed, and said, Not *Honesty* in the *Abstract*, but *Honest* is my Name, and I wish that my *Nature* shall agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a place?

*Stupified ones
are worse then
those meerly
Carnal.*

Greath. *I had heard of you before, by my Master, for he knows all things that are done on the Earth: But I have often wondred that any should come from your place; for your Town is worse than is the City of Destruction it self.*

8 marg. Talk . . . he add. 2

10 have] a I

38 then I

Hon. Yes, we lie more off from the Sun, and so are more Cold and Sensless; but was a Man in a Mountain of Ice, yet if the Sun of Righteousness will arise upon him, his frozen Heart shall feel a Thaw; and thus it hath been with me.

Greath. I believe it, Father *Honest*, I believe it, for I know the thing is true.

Then the old Gentleman saluted all the Pilgrims with a holy Kiss of Charity, and asked them of their Names, and how they had fared since they set out on their Pilgrimage.

Christ. Then said *Christiana*, My name I suppose you have heard of, good *Christian* was my Husband, and these four were his Children. But can you think how the old Gentleman was taken, when she told *him* who she was! He skip'd, he smiled, and blessed them with a thousand good Wishes, saying,

Old Honest and Christiana talk.

Hon. I have heard much of your Husband, and of his Travels and Wars which he underwent in his days. Be it spoken to your Comfort, the Name of your Husband rings all over these parts of the World; His Faith, his Courage, his Enduring, and his Sincerity under all, has made his name Famous. Then he turned him to the Boys, and asked them of their names, which they told him: And then said he unto them, *Matthew*, be thou like *Matthew* the Publican, not in Vice, but Virtue. *Samuel*, said he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joseph*, said he, be thou like *Joseph* in *Potiphar's* House, Chast, and one that flies from Temptation. And, *James*, be thou like *James* the *Just*, and like *James* the brother of our Lord.

He also talks with the Boys.

Old Mr. Honest's Blessing on them.
Mat. 10. 3.
Psal. 99. 6.
Gen. 39.
Acts.

Then they told him of *Mercy*, and how she had left her Town and her Kindred to come along with *Christiana*, and with her Sons. At that the old *Honest* man said, *Mercy*, is thy Name? by *Mercy* shalt thou be sustained, and carried thorough all those Difficulties that shall assault thee in thy way; till thou shalt come thither

He blesseth Mercy.

12 marg. *Old . . . talk add. 2*
He . . . Boys add. 2

15 them 1, 2 23 marg.
32 marg. *He . . . Mercy add. 2*

where thou shalt look the Fountain of Mercy in the Face with Comfort.

All this while the Guide Mr. *Great-heart*, was very much pleased, and smiled upon his Companion.

*Talk of one
Mr. Fearing.*

Now as they walked along together, the Guide asked the old Gentleman, *if he did not know one Mr. Fearing, that came on Pilgrimage out of his Parts?*

Hon. Yes, very well, said he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that ever I met with in all my days.

Greath. *I perceive you knew him, for you have given a very right Character of him.*

Hon. Knew him! I was a great Companion of his, I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Greath. *I was his Guide from my Master's House, to the Gates of the Celestial City.*

Hon. Then you knew him to be a troublesom one? 20

Greath. *I did so, but I could very well bear it: for Men of my Calling are often times intrusted with the Conduct of such as he was.*

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct.

*Mr. Fearing's
troublesom
Pilgrimage.*

Greath. Why he was always afraid that he should come short of whither he had a desire to go. Every thing frightened him that he heard any body speak of, that had the least appearance of Opposition in it. I heard that he lay roaring at the *Slough of Despond*, for above a Month together, nor durst he, for all he saw several go over before him, venture, tho they, many of them, offered to lend him their Hand. *He would not go back again neither.* The Celestial City, he said he should die if he came not to it, and yet was dejected at every Difficulty, and stumbled at every Straw that any body cast in his way. Well, after he had layn at the *Slough of Despond* a great while, as I have told you; one sun- 30

*His behaviour
at the Slough
of Despond.*

30 marg. *Slough of Despond*] *Slow of Dispond* 1 37-8 *Slow of Dispond* 1

shine Morning, I do not know how, he ventured, and so got over. But when he was over, he would scarce believe it. He had, I think, a *Slough of Despond* in his Mind, a *Slough* that he carried every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back, and give place to others, and say that he was not worthy. For, for all he gat before some to the Gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied ones heart to have seen him: *Nor would he go back again.* At last he took the Hammer that hanged on the Gate in his hand, and gave a small Rapp or two; then one opened to him, but he shrunk back as before. He that opened, stept out after him, and said, Thou trembling one, what wantest thou? with that he fell down to the Ground. He that spoke to him wondered to see him so faint. So he said to him, *Peace be to thee;* up, for I have set open the Door to thee; come in, for thou art blest. With that he gat up, and went in trembling, and when he was in, he was ashamed to show his Face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he came till he came to our House, but as he behaved himself at the Gate, so he did at my master the *Interpreters* Door. He lay thereabout in the Cold a good while, before he would adventure to call; *Yet he would not go back.* And the Nights were long and cold then. Nay he had a Note of *Necessity* in his Bosom to my Master, to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conduct, because he was himself so *Chicken-hearted* a Man; and yet for all that he was afraid to call at the Door. So he lay up and down

*His behaviour
at the Gate.*

*His behaviour
at the Inter-
preters Door.*

3 *Slow of Dispond* 4 *Slow* 19 down add. 2 21 *Peace*
... *thee* rom. 1

thereabouts, till, poor man, he was almost starved; yea so great was his Dejection, that tho he saw several others for knocking got in, yet he was afraid to venture. At last, I think I looked out of the Window, and perceiving a man to be up and down about the Door, I went out to him, and asked what he was; but poor man, the water stood in his Eyes. So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the thing to our Lord; So he sent me out again, to entreat him to come in, but I dare say I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits at the Table, but some of it was laid upon his Trencher. Then he presented the *Note*, and my Lord looked thereon and said, His desire should be granted. So when he had bin there a good while, he seemed to get some Heart, and to be a little more Comfortable. For my Master, you must know, is one of very tender Bowels, especially to them that are afraid, wherefore he carried it so towards him, as might tend most to his Incouragement. Well, when he had had a sight of the things of the place, and was ready to take his Journey to go to the City, my Lord, as he did to *Christian* before, gave him a Bottle of Spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few Words, only he would sigh aloud.

*How he was
entertained
there.*

*He is a little
encouraged at
the Interpreters
house.*

*He was greatly
afraid when he
saw the Gibbit,
Cheary when he
saw the Cross.*

When we were come to where the three Fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the *Cross* and the Sepulcher. There I confess he desired to stay a little, to look; and he seemed for a while after to be a little *Cheary*. When we came at the Hill *Difficulty*, he made no stick at that, nor did he much fear the Lyons. For you must know that his Trouble *was not about such things as those*, his Fear was about his Acceptance at last.

*Dumpish at
the house
Beautiful.*

I got him in at the House *Beautiful*, I think before he was willing; also when he was in, I brought him

I thereabouts I 16 marg. *He . . . house* add. 2 30 *Cross* rom. I

acquainted with the Damsels that were of the Place, but he was ashamed to make himself much for Company, he desired much to be alone, yet he always loved good talk, and often would get behind the *Skreen* to hear it; he also loved much to see *ancient* things, and to be *pondering* them in his Mind. He told me afterwards, that he loved to be in those two Houses from which he came last, to wit, at the Gate, and that of the *Interpreters*, but that he durst not be so bold to ask.

When we went also from the House *Beautiful*, down the Hill, into the Valley of *Humiliation*, he went down *as well as ever I saw man in my Life*, for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of a Sympathy betwixt that Valley and him: For I never saw him better in all his Pilgrimage, than when he was in that Valley.

He went down into, and was very Pleasant in the Valley of Humiliat.

Here he would lye down, embrace the Ground, and kiss the very Flowers that grew in this Valley. He would now be up every Morning by break of Day, tracing, and walking <to> and fro in this Valley.

Lam. 3. 27, 28, 29.

But when he was come to the entrance of the Valley of the Shadow of death, I thought I should have lost my Man; not for that he had any Inclination *to go back*, that he alwayes abhorred, but he was ready to dye for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have me, cried he; and I could not beat him out on't. He made such a noyse, and such an outcry here, that, had they but heard him, 'twas enough to encourage them to come and fall upon us.

Much perplexed in the Valley of the Shadow of Death.

But this I took very great notice of, that this Valley was as quiet while he went thorow it, as ever I knew it before or since. I suppose, those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was pass'd over it.

It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When

12 *as well . . . Life rom. 1* 10 marg. *He went down into, and was*
 very add. 2 16 then 1 20 too 2 23 *to go back rom. 1*
 36 only add. 2

*His behaviour
at Vanity-
Fair.*

he was come at *Vanity Fair*, I thought he would have fought with all the men in the Fair; I feared there we should both have been knock'd o'th' Head, so hot was he against their Fooleries; upon the enchanted Ground, he also was very wakeful. But when he was come at the *River* where was no Bridge, there again he was in a heavy Case; now, now he said he should be drowned for ever, and so never see that Face with Comfort, that he had come so many miles to behold.

And here also I took notice of what was very remarkable, the Water of *that River* was lower at *this* time, than ever I saw it in all my Life; so he went over at last, not much above *wet-shod*. When he was going up to the Gate, Mr. *Great-heart* began to take his Leave of him, and to wish him a good Reception above; So he said, *I shall, I shall*. Then parted we asunder, and I saw him no more.

*His Boldness
at last.*

Honest. *Then it seems he was well at last.*

Greath. Yes, yes, I never had doubt about him, he was a man of a choice Spirit, only he was alwayes kept very low, and that made his Life so burthensome to himself, and so troublesome to others. He was above many, tender of Sin; he was so afraid of doing Injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Hon. *But what should be the reason that such a good Man should be all his dayes so much in the dark?*

*Reason why
good men are
so in the dark.*

Mat. 11. 16,
17, 18.

Greath. There are two sorts of Reasons for it; one is, The wise God will have it so. Some must *Pipe*, and some must *Weep*: Now Mr. *Fearing* was one that play'd upon *this Base*. He and his fellows sound the *Sackbut*, whose Notes are more doleful than the Notes of other Musick are: Tho indeed some say, the Base is the ground of Musick. And for my part, I care not at all for that Profession that begins not in heaviness of Mind. The first string that the Musician usually

I marg. *His . . . Fair* add. 2 3 o' th I II *that River*
rom. I *this* rom. I 13 *wet-shod* rom. I 16 marg. *His . . . last*
add. 2' 28 marg. *Reason . . . dark* add. 2

touches, *is the Base*, when he intends to put all in tune; God also plays upon this string first, when he sets the Soul in tune for himself. Only here was the imperfection of Mr. *Fearing*, he could play upon no other Musick but this, till towards his latter end.

I make bold to talk thus Metaphorically, for the ripening of the Wits of young Readers, and because in the Book of the Revelations, the Saved are compared to a company of Musicians that play upon their *Trumpets* and Harps, and sing their Songs before the Throne.

Revel. 8. 2.
Chap. 14. 2, 3.

Hon. *He was a very zealous man, as one may see by what Relation you have given of him. Difficulties, Lyons, or Vanity-Fair, he feared not at all: 'Twas only Sin, Death and Hell, that was to him a Terror*; because he had some Doubts about his Interest in that Celestial Countrey.

Greath. You say right: *Those were the things that were his Troublers, and they, as you have well observed, arose from the weakness of his Mind thereabout, not from weakness of Spirit as to the practical part of a Pilgrims Life. I dare believe, that as the Proverb is, he could have bit a Firebrand, had it stood in his way: But the things with which he was oppressed, no man ever yet could shake off with ease.*

A Close
about him.

Christiana. *Then said Christiana, This Relation of Mr. Fearing has done me good. I thought no body had been like me, but I see there was some Semblance 'twixt this good man and I, only we differed in two things. His Troubles were so great they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Trouble was always such, as made me knock the louder.*

Christiana's
Sentence.

Mer. If I might also speak my Heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the Lake and the loss of a place in *Paradise*, then I have been of the loss of other things. Oh, thought I, may I have the Happiness to have a

Mercy's
Sentence.

16 marg. A . . . him add. 2 18-19 there about 24 marg.
Christiana's Sentence add. 2 33 marg. Mercy's Sentence add. 2

Habitation *there*, 'tis enough, though I part with all the World to win it.

Matthew's
Sentence.

Matt. Then said Matthew, *Fear was one thing that made me think that I was far from having that within me that accompanies Salvation, but if it was so with such a good man as he, why may it not also go well with me?*

James's
Sentence.

Jam. No fears, no Grace, said James. Though there is not alwayes Grace where there is the fear of Hell; yet to be sure there is no Grace where there is no fear of God.

Greath. Well said James, *thou hast hit the Mark, for the fear of God is the beginning of Wisdom; and to be sure they that want the beginning, have neither middle nor end. But we will here conclude our Discourse of Mr. Fearing, after we have sent after him this Farewel.*

Their Farewell
about him.

*Well, Master Fearing, thou didst fear
Thy God: And wast afraid
Of doing any thing, while here,
That would have thee betray'd.
And didst thou fear the Lake and Pit?
Would others did so too:
For, as for them that want thy Wit,
They do themselves undo.*

Of Mr.
Self-will.

Now I saw, that they still went on in their Talk. For after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his Name was Mr. Self-will. He pretended himself to be a Pilgrim, said Mr. Honest; But I perswade my self, he never came in at the Gate that stands at the head of the way.

Old Honest
had talked
with him.

Greath. *Had you ever any talk with him about it?*

Hon. Yes, more than once or twice; but he would always be like himself, *self-willed*. He neither cared for man, nor Argument, nor yet Example; what his Mind prompted him to, that he would do, and nothing else could he be got to.

3 marg. Matthew's Sentence add. 2 7 James] Jam. 1 marg.
James's Sentence add. 2 16 marg. Their . . . him add. 2
32 then 1 marg. Old . . . him add. 2

Greath. *Pray what Principles did he hold, for I suppose you can tell?*

Hon. He held that a man might follow the Vices as well as the Virtues of the Pilgrims, and that if he did both, he should be certainly saved. Self-will's
Opinions.

Greath. How! *If he had said, 'tis possible for the best to be guilty of the Vices, as well as to partake of the Virtues of Pilgrims, he could not much have been blamed: For indeed we are exempted from no Vice absolutely, but on condition that we Watch and Strive. But this I perceive is not the thing: But if I understand you right, your meaning is, that he was of that Opinion, that it was allowable so to be.*

Hon. Ai, ai, so I mean, and so he believed and practised.

Greath. *But what Ground had he for his so saying?*

Hon. Why, he said he had the Scripture for his Warrant.

Greath. *Prethee, Mr. Honest, present us with a few particulars.*

Hon. So I will. He said, to have to do with other mens Wives, had been practised by *David*, Gods Beloved, and therefore he could do it. He said, to have more Women than one, was a thing that *Solomon* practised, and therefore he could do it. He said, that *Sarah* and the godly Midwives of *Egypt* lyed, and so did saved *Rahab*, and therefore he could do it. He said, that the Disciples went at the bidding of their Master, and took away the Owners *Ass*, and therefore he could do so too. He said, that *Jacob* got the Inheritance of his Father in a way of Guile and Dissimulation, and therefore he could do so too.

Greath. *High base! indeed, and you are sure he was of this Opinion?*

Hon. I have heard him plead for it, bring Scripture for it, bring Argument for it, &c.

Greath. *An Opinion that is not fit to be, with any Allowance in the World.*

Hon. You must understand me rightly: He did not

say that any man might do this; but, that those that had the Virtues of those that did such things, might also do the same.

Greath. *But what more false than such a Conclusion? For this is as much as to say, that because good men heretofore have sinned of Infirmary, therefore he had allowance to do it of a presumptuous mind. Or if because a Child, by the blast of the Wind, or for that it stumbled at a stone, fell down and so defiled it self in Mire, therefore he might wilfully lye down and wallow like a Bore therein. Who could a thought that any one could so far a been blinded by the power of Lust? But what is written must be true: They*

1 Pet. 2. 8.

were appointed.

His supposing that such may have the godly Mans Virtues, who addict themselves to their Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say, I have, or may have the Qualities of the Child, because I lick up its stinking Excrements. To eat up the Sin of Gods People, is no sign of one that is possessed with their Virtues. 2 Nor can I believe that one that is of this Opinion, can at present have Faith or Love in him. But I know you have made strong Objections against him, prethee what can he say for himself?

Hos. 4. 8.

Hon. Why, he says, To do this by way of Opinion, seems abundance more honest, than to do it, and yet hold contrary to it in Opinion.

Greath. *A very wicked Answer, for thô to let loose the Bridle to Lusts, while our Opinions are against such things, is bad; yet to sin, and plead a Toleration so to do, is worse; 3 the one stumbles Beholders accidentally, the other pleads them into the Snare.*

Hon. There are many of this mans mind, that have not this mans mouth, and that makes going on Pilgrimage of so little esteem as it is.

Greath. *You have said the Truth, and it is to be lamented: But he that feareth the King of Paradice, shall come out of them all.*

4 then 1

11 bin 1

26 then 1

Christiana. There are strange Opinions in the World. I know one that said 'twas time enough to repent when they came to die.

Greath. *Such are not over Wise: That man would a been loath, might he have had a week to run twenty mile in for his Life, to have deferred that Journey to the last hour of that Week.*

Hon. You say right, and yet the generality of them that count themselves Pilgrims, do indeed do thus. I am, as you see, an old Man, and have been a Traveller in this Road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the World afore them; who yet have in few dayes dyed as they in the Wilderness, and so never gat sight of the promised Land.

I have seen some that have promised nothing at first setting out to be Pilgrims, and that one would a thought could not have lived a day, that have yet proved very good Pilgrims.

I have seen some that have run hastily forward, that again have after a little time, run as fast just back again.

I have seen some who have spoke very well of a Pilgrims Life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for Paradise, say positively, there is such a place, who when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have even at a false Alarm fled Faith, the Pilgrims way, and all.

Now as they were thus in their way, there came one *Fresh News* runing to meet them, and said, Gentlemen, and you of *of trouble.* the weaker sort, if you love Life, shift for your selves, for the Robbers are before you.

1 Part p.<133>

5 bin 1

10 bin 1

34 marg. *Fresh . . . trouble* add. 2

37 marg. 1 Part p. 217||1, 2

Greatheart's
Resolution.

Greath. Then said Mr. *Greatheart*, They be the three that set upon *Littlefaith* heretofore. Well, said he, we are ready for them; so they went on their way: Now they looked at every Turning when they should a met with the Villains: But whether they heard of Mr. *Greatheart*, or whether they had some other Game, they came not up to the Pilgrims.

Christiana
wisheth for
an Inn.

Rom. 16. 23.

Gaius.

They enter into
his House.

Gaius Enter-
tains them,
and how.

Chris. *Christiana* then wished for an Inn for her self and her Children, because they were weary. Then said Mr. *Honest*, There is one a little before us, where a very honourable Disciple, one *Gaius*, dwells. So they all concluded to turn in thither; and the rather, because the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them: *So they asked if they might lye there that Night?*

Gaius. Yes Gentlemen, if you be true Men, for my House is for none but Pilgrims. Then was *Christiana*, *Mercy*, and the *Boys*, the more glad, for that the Inn-keeper was a lover of Pilgrims. So they called for Rooms; and he shewed them one for *Christiana*, and her Children, and *Mercy*, and another for Mr. *Greatheart* and the old Gentleman.

Greath. Then said Mr. *Greatheart*, good *Gaius*, what hast thou for Supper? for these Pilgrims have come far to day, and are weary.

Gaius. It is late, said *Gaius*; so we cannot conveniently go out to seek Food; but such as we have you shall be welcome to, if that will content.

Greath. We will be content with what thou hast in the House, for as much as I have proved thee; thou art never destitute of that which is convenient.

Gaius his Cook.

Then he went down, and spake to the Cook, whose Name was *Taste-that-which-is-good*, to get ready Supper for so many Pilgrims. This done, he comes up again,

2 marg. *Greatheart's Resolution* add. 2 8 marg. *Christiana . . . Inn* add. 2 12 marg. *Gaius* add. 2 14 marg. *They . . . House* add. 2
18 marg. *Gaius . . . how* add. 2 34 marg. *Gaius his Cook* add. 2

saying, come my good Friends, you are welcome to me, and I am glad that I have an House to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good Discourse: So they all said, content.

Gaius. *Then said Gaius, Whose Wife is this aged Matron? and whose Daughter is this young Damsel?* *Talk between Gaius and his Guests.*

Greath. The Woman is the Wife of one Christian, a Pilgrim of former times, and these are his four Children: The Maid is one of her Acquaintance, one that she hath perswaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they do but see any place where the old Pilgrim hath lain, or any print of his Foot, it ministreth Joy to their Hearts, and they covet to lye, or tread in the same. *Mark this.*

Gaius. Then said Gaius, is this Christian's Wife, and are these Christian's Children? I knew your Husband's Father, yea, also, his Fathers Father. Many have been good of this stock, their Ancestors dwelt first at Antioch. Christian's Progenitors (I suppose you have heard your Husband talk of them) were very worthy men. They have above any that I know, shewed themselves men of great Virtue and Courage, for the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husbands Relations that have stood all Tryals for the sake of the Truth. Stephen that was one of the first of the Family from whence your Husband sprang, was knocked o'th' Head with Stones. James, another of this Generation, was slain with the edge of the Sword. To say nothing of Paul and Peter, men anciently of the Family from whence your Husband came: There was Ignatius, who was cast to the Lyons: Romanus, whose Flesh was cut by pieces from his Bones; and Policarp, that played the man in the Fire: There was he that was hanged up in a Basket in *Acts. 11. 26.*
Of Christian's Ancestors.

Acts 7. 59, 60.
Cha. 12. 2.

6 marg. *Talk . . . Guests* add. 2
17 marg. *Acts. 11. 26* Ps. 11. 26 I
add. 2 30 an other 1

13 marg. *Mark this* add. 2
18 marg. *Of . . . Ancestors*

the Sun, for the Wasps to eat; and he who they put into a Sack, and cast him into the Sea to be drowned. 'Twould be impossible, utterly to count up all of that Family that have suffered Injuries and Death, for the love of a Pilgrims Life. Nor can I, but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Fathers Name, and tread in their Fathers Steps, and come to their Fathers End.

Greath. *Indeed Sir, they are likely Lads, they seem to chuse heartily their Fathers Wayes.*

*Advice to
Christiana
about her Boys.*

Gaius. That is it that I said, wherefore *Christians* Family is like still to spread abroad upon the face of the Ground, and yet to be numerous upon the Face of the Earth: Wherefore let *Christiana* look out some Damsels for her Sons, to whom they may be Betroathed, &c. that the Name of their Father, and the House of his Progenitors may never be forgotten in the World.

Hon. 'Tis pity this Family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let *Christiana* take my Advice, and that's the way to uphold it.

*Mercy and
Matthew
Marry.*

And *Christiana*, said *This* Inn-keeper, I am glad to see thee and thy Friend *Mercy* together here, a lovely Couple. And may I advise, take *Mercy* into a nearer Relation to thee: If she will, let her be given to *Matthew* thy eldest Son: 'Tis the way to preserve you a posterity in the Earth. So this match was concluded, and in process of time they were married: But more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of Women, to take away their Reproach. For as Death and the Curse came into the World by a Woman, so also did Life and Health; *God sent forth his Son, made of a Woman*: Yea, to shew how much those that came after did abhor the Act of their Mother; this Sex, in the old Testament, coveted Children, if

Gen. 3.

Gal. 4.

*Why Women
of old so
much desired
Children.*

12 marg. *Advice . . . Boys* add. 2
add. 2

23 marg. *Mercy . . . Marry*

happily this or that Woman might be the Mother of the Saviour of the World. I will say again, that when the Saviour was come, Women rejoyced in him, before either Man or Angel. I read not that ever any man did give unto Christ so much as one *Groat*, but the Women followed him, and ministred to him of their Substance. 'Twas a Woman that washed his Feet with Tears, and a Woman that anointed his Body to the Burial: They were Women that wept when he was going to the Cross; and Women that followed him from the Cross, and that sat by his Sepulcher when he was buried: They were Women that was first with him at his Resurrection *Morn*, and Women that brought Tidings first to his Disciples that he was risen from the Dead: Women therefore are highly favoured, and shew by these things that they are sharers with us in the Grace of Life.

Luke 2.

Chap. 8. 2, 3.

Chap. 7. 37, 50.

Joh. 11. 2.

Chap. 12. 3.

Luk. 23. 27.

Matt. 27. 55,

56, 61.

Luke 24.

22, 23.

Now the Cook sent up to signifie that Supper was almost ready, and sent one to lay the Cloath, the Trenchers, and to set the Salt and Bread in order.

Supper ready.

Then said *Matthew*, *The sight of this Cloath, and of this Forerunner of the Supper, begetteth in me a greater Appetite to my Food than I had before.*

Gaius. So let all ministring Doctrines to thee in this Life, beget in thee a greater desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books, and Ordinances here, are but as the laying of the Trenchers, and as setting of Salt upon the Board, when compared with the Feast that our Lord will make for us when we come to his House.

What to be gathered from laying of the Board with the Cloath and Trenchers.

So Supper came up, and first a *Heave-shoulder*, and a *Wave-breast* was set on the Table before them: To shew that they must begin their *Meal* with Prayer and Praise to God. The *Heave-shoulder* David lifted his Heart up to God with, and with the *Wave-breast*, where his heart lay, with that he used to lean upon his Harp when he played. These two Dishes were very fresh and good, and they all eat heartily well thereof.

Levit. 7. 32,

33, 34.

Chap. 10.

14, 15.

Psal. 25. 1.

Heb. 13. 15.

5 *Groat*] Gorat 1 13 Tiding 1 17 marg. *Supper ready* add. 2
21 *the*] a 1 22 *then* 1 37 heartily-well 1

Deut. 32. 14.

Judg. 9. 13.

Joh. 15. 1.

The next they brought up, was a Bottle of Wine, red as Blood. So *Gaius* said to them, Drink freely, this is the Juice of the true Vine, that makes glad the Heart of God and Man. So they drank and were merry.

The next was a Dish of Milk well crumbed. But
1 Pet. 2. 1, 2. *Gaius* said, *Let the Boys have that, that they may grow thereby.*

*A Dish of
Milk.
Of Honey
and Butter.*

Then they brought up in course a Dish of *Butter* and *Honey*. Then said *Gaius*, Eat freely of *this*, for this is good to chear up, and strengthen your Judgments and Understandings: This was our Lords Dish when he was a Child; *Butter and Honey shall he eat, that he may know to refuse the Evil, and choose the Good.*

Isa. 7. 15.

*A Dish of
Apples.*

Then they brought them up a Dish of Apples, and they were very good tasted Fruit. Then said *Matthew*, May we eat Apples, since they were such, by, and with which the Serpent beguiled our first Mother?

Then said *Gaius*,

Apples were they with which we were beguil'd,

Yet Sin, not Apples hath our Souls defil'd.

Apples forbid, if eat, corrupts the Blood:

To eat such, when commanded, does us good.

Drink of his Flagons then, thou, Church, his Dove,

And eat his Apples, who art sick of Love.

Then said *Matthew*, *I made the Scruple, because I a while since was sick with eating of Fruit.*

Gaius. Forbidden Fruit will make you sick, but not what our Lord has tolerated.

Song 6. 11.

*A Dish of
Nuts.*

While they were thus talking, they were presented with another Dish, and 'twas a dish of *Nuts*. Then said some at the Table, *Nuts* spoyl tender Teeth, especially the Teeth of Children: Which when *Gaius* heard, he said,

Hard Texts are Nuts (I will not call them Cheaters,)

Whose Shells do keep their Kernels from the Eaters.

Ope then the Shells, and you shall have the Meat,

They here are brought, for you to crack and Eat.

Then were they very Merry, and sate at the Table a long time, talking of many things. Then said the old Gentleman, My good Landlord, while we are cracking your *Nuts*, if you please, do you open this Riddle.

*A man there was, thô some did count him mad,
The more he cast away, the more he had.*

*A Riddle
put forth by
old Honest.*

Then they all gave good heed, wondering what good *Gaius* would say, so he sat still a while, and then thus replied:

*He that bestows his Goods upon the Poor,
Shall have as much again, and ten times more.*

Gaius opens it.

Then said *Joseph*, I dare say Sir, I did not think you could a found it out.

*Joseph
wonders.*

Oh! said *Gaius*, I have been trained up in this way a great while: Nothing teaches like Experience; I have learned of my Lord to be kind, and have found by experience that I have gained thereby: *There is that scattereth, yet increaseth, and there is that withholdeth more than is meet, but it tendeth to Poverty. There is that maketh himself Rich, yet hath nothing; there is that maketh himself poor, yet hath great Riches.*

*Prov. 11. 24.
Chap. 13. 7.*

Then *Samuel* whispered to *Christiana* his Mother, and said, Mother, this is a very good mans House, let us stay here a good while, and let my Brother *Matthew* be married here to *Mercy*, before we go any further.

The which *Gaius* the Host overhearing, said, *With a very good Will my Child.*

So they stayed there more than a Month, and *Mercy* was given to *Matthew* to Wife.

*Matthew
and Mercy
are Married.*

While they stayed here, *Mercy* as her Custom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Report upon the Pilgrims.

But to return again to our Story. After Supper, the *Lads* desired a Bed, for that they were weary with

*The Boys go
to Bed, the
rest sit up.*

5 marg. put forth by old Honest add. 2 10 marg. *Gaius opens it*
add. 2 12 marg. *Joseph wonders* add. 2 14 bin 1 19 then 1
22 *Samuel*] *Simon* 1 28 marg. *Matthew . . . Married* add. 2 28
then 1 34 marg. *The . . . up* add. 2

Travelling. Then *Gaius* called to shew them their Chamber, but said *Mercy*, I will have them to Bed. So she had them to Bed, and they slept well, but the rest sat up all Night: For *Gaius* and they were such suitable Company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their Journey, Old Mr. *Honest*, he that put forth the Riddle to *Gaius*, began to *nod*. Then said *Great-heart*, What Sir, you begin to be drouzy, come rub up, now here 's a Riddle for you. Then said Mr. *Honest*, let 's hear it.

Old Honest
Nods.

Then said Mr. *Great-heart*,

A Riddle.

He that will kill, must first be overcome:

Who live abroad would, first must die at home.

Huh, said Mr. *Honest*, it is a hard one, hard to expound, and harder to practise. But come Landlord, said he, I will, if you please, leave my part to you, do you expound it, and I will hear what you say.

No, said *Gaius*, 'twas put to you, and 'tis expected that you should answer it.

Then said the old Gentleman,

The Riddle
opened.

He first by Grace must conquered be,

That Sin would mortifie.

And who, that lives, would convince me,

Unto himself must die.

It is right, said *Gaius*; good Doctrine, and Experience teaches this. For first, until Grace displays it self, and overcomes the Soul with its Glory, it is altogether without Heart to oppose Sin. Besides, if Sin is Satan's Cords, by which the Soul lies bound, how should it make Resistance, before it is loosed from that Infirmity!

Secondly, Nor will any that knows either Reason or Grace, believe that such a man can be a living Monument of Grace, that is a Slave to his own Corruptions.

A Question
worth the
minding.

And now it comes in my mind, I will tell you a Story, worth the hearing. There were two Men that went on Pilgrimage, the one began when he was young, the

8 marg. Old . . . Nods add. 2 21 marg. The Riddle opened
add. 2 34 marg. A . . . minding add. 2

other when he was old: The young man had strong Corruptions to grapple with, the old mans were decayed with the decays of Nature: The young man trod his steps as even as did the old one, and was every way as light as he; who now, or which of them had their Graces shining clearest, since both seemed to be alike?

Honest. *The young Mans doubtless. For that which* *A Comparison.*
heads it against the greatest Opposition, gives best demonstration that it is strongest; especially when it also holdeth
pace with that that meets not with half so much; as to be
sure old Age does not.

Besides, I have observed, that old men have blessed *A Mistake.*
themselves with this mistake; Namely, taking the decays of Nature for a gracious Conquest over Corruptions, and so have been apt to beguile themselves. Indeed old men that are gracious, are best able to give Advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young to set out both together, the young one
has the advantage of the fairest discovery of a work of Grace within him, thô the old mans Corruptions are naturally the weakest.

Thus they sat talking till break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter; so he read the 53^d of *Isaiah*. When he had done, Mr. *Honest* asked why it was said, *That the Saviour is said to come out of a dry ground, and* *Another*
also that he had no Form nor Comeliness in him? *Question.*

Greath. Then said Mr. *Great-heart*, To the first I
answer, Because, the Church of the Jews, of which Christ came, had then lost almost all the Sap and Spirit of Religion. To the Second I say, The Words are spoken in the Person of the Unbelievers, who because they want *that* Eye that can see into our Princes Heart, therefore they judge of him by the meanness of his Outside.

Just like those that know not that precious Stones are covered over with a homely *Crust*; who when they

have found one, because they know not what they have found, cast it again away as men do a common Stone.

*Gyant Slay-
good assaulted
and slain.*

Well, said *Gaius*, Now you are here, and since, as I know, Mr. *Great-heart* is good at his Weapons, if you please, after we have refreshed our selves, we will walk into the Feilds, to see if we can do any good. About a mile from hence, there is one *Slaygood*, a *Gyant*, that doth much annoy the Kings High-way in these parts: And I know whereabout his Haunt is, he is Master of a number of Theives; 'twould be well if we could clear these Parts of him.

So they consented and went, Mr. *Great-heart* with his *Sword*, *Helmet* and *Shield*; and the rest with Spears and Staves.

*He is found
with one
Feeble-mind
in his hand.*

When they came to the place where he was, they found him with one *Feeble-mind* in his Hands, whom his Servants had brought unto him, having taken him in the Way; now the *Gyant* was rifling of him, with a purpose after that to pick his Bones; for he was of the nature of *Flesh-eaters*.

Well, so soon as he saw Mr. *Great-heart*, and his Friends, at the mouth of his Cave with their Weapons, he demanded what they wanted?

Greath. We want thee; for we are come to revenge the Quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the Kings High-way; wherefore come out of thy Cave. So he armed himself and came out, and to a Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slaygood. Then said the *Gyant*, Why are you here on my Ground?

Greath. To revenge the Blood of Pilgrims, as I also told thee before; so they went to it again, and the *Gyant* made Mr. *Great-heart* give back, but he came up again, and in the greatness of his Mind, he let fly with such stoutness at the *Gyants* Head and Sides, that he made him let his Weapon fall out of his Hand: So he smote

him, and slew him, and cut off his Head, and brought it away to the *Inn*. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come home, they shewed his Head to the Family, and then set it up as they had done others before, for a Terror to those that should attempt to do as he, hereafter.

Feeble-mind rescued from the Gyant.

Then they asked Mr. *Feeblemind* how he fell into his hands?

Feeblem. Then said the poor man, I am a sickly man, as you see, and because *Death* did usually once a day knock at my Door, I thought I should never be well at home: So I betook my self to a Pilgrims life; and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a man of no strength at all, of Body, nor yet of Mind, but would, if I could, thô I can but *crawl*, spend my Life in the Pilgrims way. When I came at the Gate that is at the head of the Way, the Lord of that place did entertain me freely: Neither objected he against my weakly Looks, nor against my *feeble Mind*; but gave me such things that were necessary for my Journey, and bid me hope to the end. When I came to the House of the *Interpreter*, I received much Kindness there, and because the Hill *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, thô none was willing to go so softly as I am forced to do: Yet still as they came on, they bid me be of good Chear, and said that it was the will of their Lord, that Comfort should be given to the *feeble minded*, and so went on their *own* pace. When I was come up to *Assault-Lane*, then this *Gyant* met with me, and bid me prepare for an *Encounter*; but alas, feeble one that I was, I had more need of a *Cordial*: So he came up and took me, I conceited he should not kill me; also when he had got me into his Den, since I went not with him *willingly*, I believed I should come out

How Feeble-mind came to be a Pilgrim.

1 Thess. 5 14.

Mark this.

2 marg. One Feeble-mind . . . Gyant 1

10 marg. How . . .

Pilgrim add. 2

37 marg. Mark this add. 2

alive again. For I have heard, that not any Pilgrim that is taken Captive by Violent Hands, if he keeps Heart-whole towards his Master, is by the Laws of Providence to die by the Hand of the Enemy. *Robbed*, I looked to be, and Robbed to be sure I am; but I am as you see escaped with Life, for the which I thank my King as Author, and you as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to *run* when I can, to *go* when I cannot *run*, and to *creep* when I cannot *go*. As to the main, I thank him that loves me, I am fixed; my way is before me, my Mind is beyond the *River* that has no Bridge, tho I am as you see, but of a *feeble Mind*.

Mark this.

Hon. *Then said old Mr. Honest, Have not you some time ago, been acquainted with one Mr. Fearing, a Pilgrim?*

Mr. Fearing
Mr. Feeble-
mind's Uncle.

Feeble. Acquainted with him; Yes. He came from the Town of *Stupidity*, which lieth *four Degrees* to the Northward of the City of *Destruction*, and as many off, of where I was born; Yet we were well acquainted, for indeed he was mine Uncle, my Fathers Brother; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Feeble-mind
has some of
Mr. Fearing's
Features.

Hon. *I perceive you knew him, and I am apt to believe also that you were related one to another; for you have his whitely Look, a Cast like his with your Eye, and your Speech is much alike.*

Feebl. Most have said so, that have known us both, and besides, what I have read in him, I have for the most part found in my self.

Gaius Com-
forts him.

Gaius. *Come Sir, said good Gaius, be of good Chear, you are welcome to me, and to my House; and what thou hast a mind to, call for freely; and what thou would'st have my Servants do for thee, they will do it with a ready Mind.*

<Notice> to
be taken of
Providence.

Feebl. Then said Mr. *Feeble-mind*, This is unexpected Favour, and as the Sun shining out of a very dark Cloud: Did Gyant *Slay-good* intend me this Favour

9 marg. *Mark this add.* 2 23 then 1 24 marg. *Feeble-mind*
Feeble 1 35 marg. *Nootice* 2

when he stop'd me, and resolved to let me go no further? Did he intend that after he had rifled my Pockets, I should go to *Gaius mine Host*? Yet so it is.

*Tidings how
one Not-right
was slain with
a Thunder-
bolt, and Mr.
Feeble-mind's
Comment
upon it.*

Now, just as Mr. *Feeble-mind*, and *Gaius* was thus in talk; there comes one running, and called at the Door, and told, That about a Mile and an half off, there was one Mr. *Not-right* a Pilgrim, struck dead upon the place where he was, with a *Thunder bolt*.

Feebl. Alas! said Mr. *Feeble-mind*, is he slain? he overtook me some days before I came so far as hither, and would be my Company-keeper: He also was with me when *Slay-good* the Gyant took me, but he was nimble of his Heels, and escaped: But it seems, he escaped to die, and I was took to live.

*What, one would think, doth seek to slay out-right,
Oft times, delivers from the saddest Plight.
That very Providence, whose Face is Death,
Doth oft-times, to the lowly, Life bequeath.
I taken was, he did escape and flee,
Hands Crost, gives Death to him, and Life to me.*

Now about this time *Matthew* and *Mercy* were Married; also *Gaius* gave his Daughter *Phebe* to *James*, *Matthew's* Brother, to Wife; after which time, they yet stayed above ten days at *Gaius's* House, spending their time, and the Seasons, like as Pilgrims use to do.

When they were to depart, *Gaius* made them a Feast, and they did eat and drink, and were merry. Now the Hour was come that they must be gone, wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him, that at his House, it was not the Custom for Pilgrims to pay for their Entertainment. He boarded them by the year, but looked for his pay from the good *Samaritane*, who had promised him at his return, whatsoever Charge he was at with them, faithfully to repay him. Then said Mr. *Great-heart* to him,

*The Pilgrims
prepare to
go forward.*

Luke 10. 33,
34, 35.
*How they greet
one another
at parting.*

Greath. Beloved, thou dost faithfully, whatsoever thou dost, to the Brethren and to Strangers, which have born <3 John 6.>

Witness of thy Charity before the Church. Whom if thou (yet) bring forward on their Journey after a Godly sort, thou shalt do well.

Gaius his last
kindness to
Feeble-mind.

Then Gaius took his leave of them all, and of his Children, and particularly of Mr. *Feeble-mind*. He also gave him something to drink by the way.

Now Mr. *Feeblemind*, when they were going out of the Door, made as if he intended to linger. The which, when Mr. *Great-heart* espied, he said, come Mr. *Feeble-mind*, pray do you go along with us, I will be your *Conductor*, and you shall fare as the rest.

Feeble-mind
for going
behind.

Feebl. *Alas, I want a suitable Companion, you are all lusty and strong, but I, as you see, am weak; I chuse therefore rather to come behind, lest, by reason of my many Infirmities, I should be both a Burthen to my self, and to you. I am, as I said, a man of a weak and feeble Mind, and shall be offended and made weak at that which others can bear. I shall like no Laughing, I shall like no gay Attire, I shall like no unprofitable Questions. Nay, I am so weak a Man, as to be offended with that which others have a liberty to do. I do not yet know all the Truth; I am a very ignorant Christian-man; sometimes if I hear some rejoyce in the Lord, it troubles me because I cannot do so too. It is with me, as it is with a weak Man among the strong, or as with a sick Man among the healthy, or as a Lamp despised. (He that is ready to slip with his Feet, is as a Lamp despised, in the Thought of him that is at ease.) So that I know not what to do.*

His Excuse
for it.

Job 12. 5.

Great-heart's
Commission.

1 Thes. 35. 14.

Rom. 14.

1 Cor. 8.

Chap. 9. 22.

A Christian
Spirit.

Greath. But Brother, said Mr. *Great-heart*. I have it in *Commission*, to comfort the *feeble-minded*, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny our selves of some things, both *Opinionative* and *Practical*, for your sake; we will not enter into doubtful Disputations before you, we will be made all things to you, rather than you shall <be> left behind.

9-10 *Feeblemind*] *Feeble* 1 12 marg. *Feeble-mind* . . . *behind* add. 2
19 marg. *His* . . . *it* add. 2 30 *Commission* rom. 1 29 marg. *Great-heart's*
Commission add. 2 34 marg. *A* . . . *Spirit* add. 2 36 then 1 <be>] he 2

Now, all this while they were at *Gaius's Door*; and behold as they were thus in the heat of their Discourse, Mr. *Ready-to-hault* came by, with his *Crutches* in his hand, and he also was going on Pilgrimage.

Psa. 38. 17.
Promises.

Feebl. *Then said Mr. Feeble-mind to him, Man! how camest thou hither? I was but just now complaining that I had not a suitable Companion, but thou art according to my Wish. Welcome, welcome, good Mr. Ready-to-hault, I hope thee and I may be some help.*

Feeble-mind
glad to see
Ready-to-hault
come by.

Ready-to. I shall be glad of thy Company, said the other; and good Mr. *Feeble-mind*, rather than we will part, since we are thus happily met, I will lend thee one of my *Crutches*.

Feebl. *Nay, said he, tho I thank thee for thy good Will, I am not inclined to hault before I am Lame. How be it, I think when occasion is, it may help me against a Dog.*

Ready-to. If either my *self*, or my *Crutches*, can do thee a pleasure, we are both at thy Command, good Mr. *Feeble-mind*.

Thus therefore they went on, Mr. *Great-heart* and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-mind* and Mr. *Ready-to-hault* came behind with his *Crutches*. Then said Mr. *Honest*,

Hon. *Pray Sir, now we are upon the Road, tell us some profitable things of some that have gone on Pilgrimage before us.*

New Talk.

Greath. With a good Will. I suppose you have heard how *Christian* of old, did meet with *Apollyon* in the Valley of *Humiliation*, and also what hard work he had to go thorow the Valley of the Shadow of Death. Also I think you cannot but have heard how *Faithful* was put to it with *Madam Wanton*, with *Adam* the first, with one *Discontent*, and *Shame*; four as deceitful Villains, as a man can meet with upon the Road.

1 Part from
pag. <73>, to
pag. <79>

Hon. *Yes, I have heard of all this; but indeed, good Faithful was hardest put to it with Shame, he was an unwearied one.*

5 marg. Feeble-mind . . . by add. 2 II then I 24 marg. New
Talk add. 2 32 marg. I Part from pag. 111, to pag. 122||I, 2

Greath. Ai, for as the Pilgrim well said, He of all men had the wrong Name.

Hon. But pray Sir, where was it that Christian and Faithful met Talkative? that same was also a notable one.

Greath. He was a confident Fool, yet many follow his ways.

Hon. He had like to a beguiled Faithful.

1 Part pag.
<80>, pag.
<82>, pag.
<92>.

Greath. Ai, But Christian put him into a way quickly to find him out. Thus they went on till they came at the place where *Evangelist* met with *Christian* and *Faithful*, and Prophesied to them of what should befall them at *Vanity-Fair*.

Greath. Then said their *Guide*, Hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who Prophesied to them of what Troubles they should meet with at *Vanity-Fair*.

Hon. Say you so! I dare say it was a hard Chapter that then he did read unto them.

1 Part pag.
<98> &c.

Greath. 'Twas so, but he gave them Incouragement withall. But what do we talk of them, they were a couple of Lyon-like Men; they had set their Faces like Flint. Don't you remember how undaunted they were when they stood before the Judge?

Hon. Well Faithful, bravely suffered!

Greath. So he did, and as brave things came on't: For *Hopeful* and some others, as the Story relates it, were Converted by his Death.

Hon. Well, but pray go on; for you are well acquainted with things.

1 Part pag.
<105>

Greath. Above all that *Christian* met with after he had passed thorow *Vanity-Fair*, one *By-ends* was the arch one.

Hon. *By-ends*; what was he?

Greath. A very arch Fellow, a downright Hypocrite; one that would be Religious, which way ever the World went, but so cunning, that he would be sure neither to lose, nor suffer for it.

8 marg. 1 Part pag. 123. pag. 127. pag. 144||1, 2 19 marg.
1 Part pag. 157, &c. 1, 2 30 marg. 1 Part pag. 167||1, 2 31
thorow] throw 1

He had his *Mode* of Religion for every fresh occasion, and his Wife was as good at it as he. He would turn and change from Opinion to Opinion; yea, and plead for so doing too. But so far as I could learn, he came to an ill End with his *By-ends*, nor did I ever hear that any of his Children were ever of any Esteem with any that truly feared God.

Now by this time, they were come within sight of the Town of *Vanity*, where *Vanity Fair* is kept. So when they saw that they were so near the Town, they consulted with one another how they should pass thorow the Town, and some said one thing, and some another. At last Mr. *Greatheart* said, I have, as you may understand, often been a *Conductor* of Pilgrims thorow this Town; Now I am acquainted with one Mr. *Mnason*, a *Cyprusian* by Nation, an old Disciple, at whose House we may Lodge. If you think good, said he, we will turn in there.

They are come within sight of Vanity.
Psa. 21. 16.

They enter into one Mr. Mnasons to Lodge.

Content, said old *Honest*; Content, said *Christiana*; Content, said Mr. *Feeble-mind*; and so they said all. Now you must think it was *Even-tide*, by that they got to the outside of the Town, but Mr. *Great-heart* knew the way to the Old man's House. So thither they came; and he called at the Door, and the old Man within knew his Tongue so soon as ever he heard it; so he opened, and they all came in. Then said *Mnason* their Host, How far have ye come to day? So they said, From the House of *Gaius* our Friend. I promise you, said he, you have gone a good stitch, you may well be a-weary; sit down. So they sat down.

Greath. Then said their Guide, Come what Chear Sirs, I dare say you are welcome to my Friend.

Mna. I also, said Mr. *Mnason*, do bid you Welcome; and whatever you want, do but say, and we will do what we can to get it for you.

They are glad of entertainment.

Hon. Our great *Want*, a while since, was Harbour, and good Company, and now I hope we have both.

Mna. For Harbour, you see what it is, but for good Company, that will appear in the Tryal.

Greath. *Well, said Mr. Great-heart, will you have the Pilgrims up into their Lodging?*

Mna. I will, said Mr. Mnason. So he had them to their respective Places; and also shewed them a very fair Dining-Room, where they might be and sup together, untill time was come to go to Rest.

Now when they were set in their places, and were a little cheary after their Journey, Mr. *Honest* asked his Landlord if there were any store of good People in the Town?

Mna. We have a few, for indeed they are but a few, when compared with them on the other side.

They desire to see some of the good People in the Town.

Hon. *But how shall we do to see some of them? for the sight of good men to them that are going on Pilgrimage, is like to the appearing of the Moon and the Stars to them that are sailing upon the Seas.*

Some sent for.

Mna. Then Mr. Mnason stamped with his Foot, and his Daughter *Grace* came up; so he said unto her, *Grace*, go you, tell my Friends, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Love-saint*, Mr. *Dare-not-ly*, and Mr. *Penitent*; that I have a Friend or two at my House, that have a mind this Evening to see them.

So *Grace* went to call them, and they came, and after Salutation made, they sat down together at the Table.

Then said Mr. Mnason their Landlord, My Neighbours, I have, as you see, a company of *Strangers* come to my House, they are *Pilgrims*: They come from afar, and are going to Mount *Sion*. But who, quoth he, do you think this is? pointing with his Finger to *Christiana*. It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who with *Faithful* his brother were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her of her welfare, and if these young men were her Husbands Sons. And when she had told them they were; they said, The King whom you love, and serve, make you as your Father, and bring you where he is in Peace.

Hon. Then Mr. *Honest* (when they were all sat down) *Some Talk betwixt Mr. Honest and Contrite.*
 asked Mr. *Contrite* and the rest, in what posture their Town was at present?

Cont. You may be sure we are full of Hurry, in Fair time. *Tis hard keeping our Hearts and Spirits in any good Order, when we are in a cumbred condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an Item to caution him to take heed, every moment of the Day. ** The Fruit of Watchfulness.*

Hon. *But how are your Neighbours for quietness?*

Cont. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were used at our Town; but of late, I say, they have been far more moderate. I think the Blood of *Faithful* lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more: In *those* days we were afraid to walk the Streets, but *now* we can shew our Heads. *Then* the Name of a Professor was odious, *now*, specially in some parts of our Town (for you know our Town is large) Religion is counted Honourable. *Persecution not so hot at Vanity Fair as formerly.*

Then said Mr. Contrite to them, Pray how fareth it with you in your Pilgrimage, how stands the Countrey affected towards you?

Hon. It happens to us, as it happeneth to Way-faring men; sometimes our way is clean, sometimes foul; sometimes up hill, sometimes down hill; We are seldom at a Certainty. The Wind is not alwayes on our Backs, nor is every one a Friend that we meet with in the Way. We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of of old, *A good Man must suffer Trouble.*

Contrit. You talk of Rubs, what Rubs have you met withal?

Hon. Nay, ask Mr. *Great-heart* our Guide, for he can give the best Account of that.

Greath. We have been beset three or four times already: First *Christiana* and her Children were beset

5 marg. The . . . Watchfulness add. 2

16 those rom. 1

with two Ruffians, that they feared would a took away their Lives; We was beset with Gyant *Bloody-man*, Gyant *Maul*, and Gyant *Slay-good*. Indeed we did rather beset the last, than were beset of him: And thus it was. After we had been some time at the House of *Gaius*, *mine Host*, and of the whole Church, we were minded upon a time to take our Weapons with us, and go see if we could light upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable one thereabouts.) Now *Gaius* knew his *Haunt* better than I, because he dwelt thereabout, so we looked and looked, till at last we discerned the mouth of his Cave; then we were glad and pluck'd up our Spirits. So we approached up to his *Den*, and lo when we came there, he had dragged by meer force into his Net, this *poor man*, Mr. *Feeble-mind*, and was about to bring him to his End. But when he saw us, supposing as we thought, he had had another Prey, he left the poor man in his Hole, and came out. So we fell to it full sore, and he lustily laid about him; but in conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way-side for a 'Terror to such as should after practise such Ungodliness. That I tell you the Truth, here is the man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lyon.

Feebl. Then said Mr. *Feeble-mind*, I found this true to my Cost, and Comfort; to my Cost, when he threatned to pick my Bones every moment; and to my Comfort, when I saw Mr. *Great-heart* and his Friends with their Weapons approach so near for my Deliverance.

Mr. Holy-
man's Speech.

Holym. Then said Mr. *Holy-man*, There are two things that they have need to be possessed with that go on Pilgrimage, *Courage* and an *unspotted Life*. If they have not *Courage*, they can never hold on their way; and if their Lives be loose, they will make the very Name of a *Pilgrim* stink.

Mr. Love-
saint's Speech.

Loves. Then said Mr. *Love-saint*; I hope this Caution is not needful amongst you. But truly there are

many that go upon the Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the Earth.

Darenot. *Then said Mr. Dare-not-ly, 'Tis true; they neither have the Pilgrims Weed, nor the Pilgrims Courage; they go not uprightly, but all awrie with their Feet, one Shoo goes inward, another outward, and their Hosen out behind; there a Rag, and there a Rent, to the Disparagement of their Lord.* *Mr. Dare-not-ly his Speech.*

Penit. These things, said Mr. Penitent, they ought to be troubled for, nor are the Pilgrims like to have that Grace put upon them and their Pilgrims Progress, as they desire, until the way is cleared of such Spots and Blemishes. *Mr. Penitent his Speech.*

Thus they sat talking and spending the time, until Supper was set upon the Table. Unto which they went and refreshed their weary Bodies, so they went to Rest. Now they stayed in this Fair a great while, at the House of this Mr. Mnason, who in process of time gave his Daughter Grace unto Samuel Christiana's Son, to Wife, and his Daughter Martha to Joseph.

The time, as I said, that they lay here, was long (for it was not now as in former times.) Wherefore the Pilgrims grew acquainted with many of the good people of the Town, and did them what service they could. Mercy, as she was wont, laboured much for the Poor, wherefore their Bellies and Backs blessed her, and she was there an Ornament to her Profession. And to say the truth, for Grace, Phebe, and Martha, they were all of a very good Nature, and did much good in their place. They were also all of them very Fruitful, so that Christian's Name, as was said before, was like to live in the World.

While they lay here, there came a Monster out of the Woods, and slew many of the People of the Town. It would also carry away their Children, and teach them to suck its Whelps. Now no man in the Town durst

2 then 1 7 an other 1 20 Samuel] Simon 1 31 also all]
all also 1

so much as Face this *Monster*; but all Men fled when they heard of the noise of his coming.

Rev. 17. 3.

His Shape.

His Nature.

The *Monster* was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven Heads and ten Horns, *It made great havock of Children, and yet it was governed by a Woman.* This *Monster* propounded Conditions to men; and such men as loved their Lives more then their Souls, accepted of those Conditions. So they came under.

Now this Mr. *Great-heart*, together with these that came to visit the Pilgrims at Mr. *Mnason's* House, entred into a Covenant to go and ingage this Beast, if perhaps they might deliver the People of this Town, from the Paws and Mouth of this so devouring a Serpent.

How <he is ingaged>.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holyman*, Mr. *Dare-not-ly*, and Mr. *Penitent*, with their Weapons go forth to meet him. Now the *Monster* at first was very Rampant, and looked upon these Enemies with great Disdain, but they so be-labored him, being sturdy men at Arms, that they made him make a Retreat: so they came home to Mr. *Mnasons* House again.

The *Monster*, you must know, had his certain Seasons to come out in, and to make his Attempts upon the Children of the People of the Town, also these Seasons did these valiant Worthies watch him in, and did still continually assault him; in so much, that in process of time, he became not only wounded, but lame; also he has not made that havock of the Townsmens Children, as formerly he has done. And it is verily believed by some, that this Beast will die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows, of great Fame in this Town, so that many of the People that wanted their taste of things, yet had a Reverend Esteem and Respect for them. Upon this account therefore it was that these Pilgrims got not much hurt here. True, there were some of the baser sort that could see no more then a *Mole*, nor under-

stand more than a Beast, these had no reverence for these men, nor took they notice of their Valour or Adventures.

Well, the time drew on that the Pilgrims must go on their way, wherefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had some time set apart therein to commit each other to the Protection of their Prince. There was again, that brought them of such things as they had, that was fit for the weak, and the strong, for the Women, and the Men; and so *laded* them with such things as was necessary. Act. 28. 10.

Then they set forwards on their way, and their Friends accompanying them so far as was convenient; they again committed each other to the Protection of their King, and parted.

They therefore that were of the Pilgrims Company went on, and Mr. *Great-heart* went before them; now the Women and Children being weakly, they were forced to go as they could bear, by this means Mr. *Ready-to-hault* and Mr. *Feeble-mind* had more to sympathize with their Condition.

When they were gone from the Towns-men, and when their Friends had bid them farewell, they quickly came to the place where *Faithful* was put to Death: There therefore they made a stand, and thanked him that had enabled him to bear his Cross so well, and the rather, because they now found that they had a benefit by such a manly Suffering as his was.

They went on therefore after this, a good way further, talking of *Christian* and *Faithful*, and how *Hopeful* joynd himself to *Christian* after that *Faithful* was dead.

Now they were come up with the *Hill Lucre*, where the *Silver-mine* was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-ends* fell and perished; wherefore they considered that. But when they were come to the old Monument that stood

over against the *Hill Lucre*, to wit, to the Pillar of Salt that stood also within view of *Sodom*, and its stinking Lake; they marvelled, as did *Christian* before, that men of that Knowledge and ripeness of Wit as they was, should be so blinded as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look, has an attracting Virtue upon the foolish Eye.

1 Part pag.
<117>

I saw now that they went on till they came at the River that was on this side of the delectable Mountains. To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are good against Surfeits; where the Medows are green all the year long, and where they might lie down safely.

Psal. 23.

By this River side in the Meadow, there were Cotes and Folds for Sheep, an House built for the *nourishing* and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage. Also there was here one that was intrusted with them, who could have compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with young. Now to the Care of *this Man*, *Christiana* admonished her four Daughters to commit their little ones; that by these Waters they might be housed, harbored, succored and nourished, and that none of them might *be lacking in time to come*. This man, if any of them go astray, or be lost, he will bring them again, he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want Meat, and Drink and Cloathing, here they will be kept from Thieves and Robbers, for this man will dye before one of those committed to his Trust, shall be lost. Besides, here they shall be sure to have good *Nurture* and Admonition, and shall be taught to walk in right Paths, and that you know is a Favour of no small account. Also here, as you see, are delicate *Waters*, pleasant *Medows*, dainty

Heb. 5. 2.
Isa. 40. 11.

Jer. 23. 4.
Ezek. 34. 11,
12, 13, 14,
15, 16.

John 10. 16.

Flowers, variety of *Trees*, and such as bear *wholsom Fruit*. Fruit, not like that that *Matthew* eat of, that fell over the Wall out of *Belzebubs* Garden, but Fruit that procureth Health where there is none, and that continueth and increaseth it where it is.

So they were content to commit their little Ones to him; and that which was also an Incouragement to them so to do, was, for that all this was to be at the Charge of the King, and so was an Hospital to young Children, and Orphans.

Now they went on: And when they were come to *By-path* Medow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by *Gyant Despair*, and put into *Doubting* Castle: They sate down and consulted what was best to be done, to wit, now they were so strong, and had got such a man as Mr. *Great-heart* for their Conductor; whether they had not best to make an Attempt upon the *Gyant*, demolish his Castle, and if there were any Pilgrims in it, to set them at liberty before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon *Unconsecrated* Ground, another said they might, provided their end was good; but Mr. *Great-heart* said, Though that Assertion offered last, cannot be universally true, yet I have a Comandment to resist Sin, to overcome Evil, to fight the good Fight of Faith: And I pray, with whom should I fight this good Fight, if not with *Gyant Despair*? I will therefore attempt the taking away of his Life, and the demolishing of *Doubting* Castle. Then said he, who will go with me? Then said old *Honest*, I will, and so will we too, said *Christian's* four Sons, *Matthew*, *Samuel*, *James* and *Joseph*, for they were young men and strong.

So they left the Women in the Road, and with them Mr. *Feeble-mind*, and Mr. *Ready-to-hault*, with his Crutches, to be their *Guard*, until they came back, for

They being come to By-path Stile, have a mind to have a pluck with Gyant Despair.
I Part, pag. <118>, <120>.

I John 2.
13, 14.

14 *Gyant-despair* I 15 marg. I Part, pag. 191, 195||1, 2 21 an other I 23 an other I 28-9 *Gyant-despair* I 33 *Samuel*] *Simon* I

Isa. II. 6.

in that place thô Gyant *Despair* dwelt so near, they keeping in the Road, *A little Child might lead them.*

So Mr. *Great-heart*, old *Honest*, and the four young men, went to go up to *Doubting* Castle, to look for Gyant *Despair*: When they came at the Castle Gate, they knocked for Entrance with an unusual Noise. At that the old Gyant comes to the Gate, and *Diffidence* his Wife follows: Then said he, Who, and what is he, that is so hardy, as after this manner to molest the Gyant *Despair*? Mr. *Great-heart* replied, It is I, *Great-heart*, one of the King of the Celestial Countreys Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance, prepare thy self also to Fight, for I am come to take away thy Head, and to demolish *Doubting* Castle.

*Despair has
overcome
Angels.*

Now Gyant *Despair*, because he was a Gyant, thought no man could overcome him, and again, thought he, since heretofore I have made a Conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself and went out: He had a Cap of Steel upon his Head, a Brestplate of Fire girded to him, and he came out in Iron Shooes, with a great Club in his Hand: Then these six men made up to him, and beset him behind and before; also when *Diffidence*, the Gyantess, came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and Gyant *Despair* was brought down to the Ground, *but was very loth to dye*: He struggled hard, and had, as they say, as many Lives as a Cat, but *Great-heart* was his death, for he left him not till he had severed his head from his shoulders.

*Despair is
loth to die.*

*Doubting-
Castle
demolished.*

Then they fell to demolishing *Doubting* Castle, and that you know might with ease be done, since Gyant *Despair* was dead. They were seven Days in destroying of that; and in it of Pilgrims, they found one Mr. *Dispondency*, almost starved to Death, and one *Much-afraid* his Daughter; these two they saved alive. But it would a made you a wondered to have seen the dead Bodies

that lay here and there in the Castle Yard, and how full of dead mens Bones the Dungeon was.

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Despondency*, and his Daughter *Much-afraid*, into their Protection, for they were honest People, thô they were Prisoners in *Doubling* Castle, to that Tyrant Gyant *Despair*. They therefore I say, took with them the Head of the Gyant (for his Body they had buried under a heap of Stones) and down to the Road and to their Companions they came, and shewed them what they had done. Now when *Feeble-mind*, and *Ready-to-hault* saw that it was the Head of Gyant *Despair* indeed, they were very jocond and merry. Now *Christiana*, if need was, could play upon the *Vial*, and her Daughter *Mercy* upon the *Lute*: So, since they were so merry disposed, she plaid them a Lesson, and *Ready-to-hault* would Dance. So he took *Dispondencie's* Daughter, named *Much-afraid*, by the Hand, and to Dancing they went in the Road. True, he could not Dance without one Crutch in his Hand, but I promise you, he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

*They have
Musick and
Dancing
for joy.*

As for Mr. *Despondency*, the Musick was not much to him, he was for feeding rather than Dancing, for that he was almost starved. So *Christiana* gave him some of her bottle of Spirits for present Relief, and then prepared him something to eat; and in little time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these things were finished, Mr. *Great-heart* took the Head of Gyant *Despair*, and set it upon a Pole by the High-way side, right over against the Pillar that *Christian* erected for a *Caution* to Pilgrims that came after, to take heed of entring into his Grounds.

Then he writ under it upon a *Marble* stone, these Verses following.

*This is the Head of him, whose Name only,
In former times, did Pilgrims terrifie.*

*A Monument
of Deliverance.*

*His Castle's down, and Diffidence his Wife,
 Brave Master Great-heart has bereft of Life.
 Despondency, his Daughter Much-afraid,
 Great-heart, for them also the Man has play'd.
 Who hereof doubts, if he'l but cast his Eye,
 Up hither, may his Scruples satisfie.
 This Head, also when doubting Cripples dance,
 Doth shew from Fears they have Deliverance.*

When these men had thus bravely shewed themselves against *Doubting-Castle*, and had slain *Gyant-Despair*, they went forward, and went on till they came to the *Delectable Mountains*, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the *Shepherds* there, who welcomed them as they had done *Christian* before, unto the delectable Mountains.

Now the *Shepherds* seeing so great a train follow *Mr. Great-heart* (for with him they were well acquainted;) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

Then *Mr. Great-heart* replied,

*The Guides
 Speech to the
 Shepherds.*

*First here's Christiana and her train,
 Her Sons, and her Sons Wives, who like the Wain
 Keep by the Pole, and do by Compass steer,
 From Sin to Grace, else they had not been here.
 Next here's old Honest come on Pilgrimage,
 Ready-to-halt too, who I dare ingage,
 True hearted is, and so is Feeble-mind,
 Who willing was, not to be left behind.
 Despondency, good-man, is coming after,
 And so also is Much-afraid, his Daughter.
 May we have Entertainment here, or must
 We further go? let's know whereon to trust.*

*Their Enter-
 tainment.
 Matt. 25. 40.*

Then said the *Shepherds*; This is a comfortable Company, you are welcome to us, for we have for the *Feeble*, as for the *Strong*; our Prince has an Eye to what is done to the least of these. Therefore *Infirmity* must

not be a block to our Entertainment. So they had them to the Palace Door, and then said unto them, Come in Mr. *Feeble-mind*, come in Mr. *Ready-to-halt*, come in Mr. *Despondency*, and Mrs. *Much-afraid* his Daughter. These Mr. *Great-heart*, said the Shepherds to the Guide, we call in by Name, for that they are most subject to draw back; but as for you, and the rest that are *strong*, we leave you to your wonted Liberty. Then said Mr. *Great-heart*, This day I see that Grace doth shine in your Faces, and that you are my Lords Shepherds indeed; for that you have not *pushed* these Diseased neither with Side nor Shoulder, but have rather strewed their way into the Palace with Flowers, as you should.

*A Description
of false
Shepherds.
Ezek. 34. 21.*

So the Feeble and Weak went in, and Mr. *Great-heart*, and the rest did follow. When they were also set down, the Shepherds said to those of the weakest sort, What is it that you would have? For said they, all things must be managed here, to the supporting of the weak, as well as to the warning of the Unruly.

So they made them a Feast of things easie of Digestion, and that were pleasant to the Palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When Morning was come, because the Mountains were high, and the day clear; and because it was the Custom of the Shepherds to shew to the Pilgrims, before their Departure, some Rarities; therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first, what they had shewed to *Christian* before.

Then they had them to some new places. The first was to *Mount-Marvel*, where they looked, and behold a man at a Distance, *that tumbled the Hills about with Words*. Then they asked the Shepherds what that should mean? So they told him, that that man was the Son of one *Great-grace*, of whom you read in the first part of the Records of the *Pilgrims Progress*. And he is set there to teach Pilgrims how to believe down, or

*Mount-
Marvel.
1 Part, pag.
(138)*

Mar. II. 23,
24.

to tumble out of their wayes, what Difficulties they shall meet with, by Faith. Then said Mr. *Great-heart*, I know him, he is a man above many.

Mount-
Innocent.

Then they had them to another place, called *Mount-Innocent*. And there they saw a man cloathed all in White; and two men, *Prejudice*, and *Ill-will*, continually casting Dirt upon him. Now behold the Dirt, whatsoever they cast at him, would in little time fall off again, and his Garment would look as clear as if no Dirt had been cast thereat.

Then said the Pilgrims what means this? The Shepherds answered, This man is named *Godly-man*, and this Garment is to shew the Innocency of his Life. Now those that throw Dirt at him, are such as hate his *Well-doing*, but as you see the Dirt will not stick upon his Cloaths, so it shall be with him that liveth truly Innocently in the World. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent will cause that their *Innocence* shall break forth as the Light, and their *Righteousness* as the Noon day.

Mount-
Charity.

Then they took them, and had them to *Mount-Charity*, where they shewed them a man that had a bundle of Cloth lying before him, out of which he cut Coats and Garments, for the Poor that stood about him; yet his Bundle or Role of Cloth was never the less.

Then said they, what should this be? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor, shall never want wherewithal. He that watereth shall be watered himself. And the Cake that the Widdow gave to the Prophet, did not cause that she had ever the less in her Barrel.

The Work of
one Fool, and
one <Want-
witt>.

They had them also to a place where they saw one *Fool*, and one *Want-wit*, washing of an *Ethiopian* with intention to make him white, but the more they washed him, the blacker he was. They then asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile Person; all means

used to get such an one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the *Pharisees*, and so shall it be with all Hypocrites.

Then said *Mercy* the Wife of *Matthew* to *Christiana* 1 Part, pag. <129>
 her Mother, Mother, I would, if it might be, see the Hole in the Hill; or that, commonly called the *By-way* to Hell. So her Mother brake her mind to the Shepherds. Then they went to the Door; it was in the side of an Hill, and they opened it, and bid *Mercy* hearken awhile. So she hearkened, and heard one saying, *Cursed be my Father for holding of my Feet back from the way of Peace and Life*; and another said, *O that I had been torn in pieces before I had, to save my Life, lost my Soul*; and another said, *If I were to live again, how would I deny my self rather then come to this Place*. Then there was as if the very Earth had groaned, and quaked under the Feet of this young Woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this Place.

Mercy has a mind to see the hole in the Hill.

Now when the Shepherds had shewed them all these things, then they had them back to the Palace, and entertained them with what the House would afford; But *Mercy* being a young, and breeding Woman, longed for something which she saw there, but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked as one not well. Then said *Mercy*, *There is a Looking-glass hangs up in the Dining-room*, off of which I cannot take my mind; if therefore I have it not, I think I shall Miscarry. Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Virtue, to long for such a thing as that; so *Mercy* said, Then Mother, if you please, ask the Shepherds if they are willing to sell it.

Mercy longeth, and for what.

Now the Glass was one of a thousand. It would present a man, one way with his own Feature exactly,

*It was the
Word of God.*

Jam. 1. 23.

1 Cor. 13. 12.

2 Cor. 3. 18.

and turn it but another way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said, that they have seen the very Crown of Thorns upon his Head, by looking in that Glass, they have therein also seen the holes in his Hands, in his Feet, and his Side. Yea such an excellency is there in that Glass, that it will shew him to one where they have a mind to see him; whether living or dead, whether in Earth or Heaven, whether in a State of Humiliation, or in his Exaltation, whether coming to Suffer, or coming to Reign.

1 Part, pag.
<127>

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds are *Knowledge*, *Experience*, *Watchful*, and *Sincere*,) and said unto them, There is one of my Daughters a breeding Woman, that, I think doth long for some thing that she hath seen in this House, and she thinks she shall miscarry if she should by you be denied.

*She doth
not lose her
Longing.*

Experience. Call her, call her, She shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, what is that thing thou wouldest have? Then she blushed and said, The great Glass that hangs up in the Dining-room: So *Sincere* ran and fetched it, and with a joyful Consent it was given her. Then she bowed her Head, and gave Thanks, and said, By this I know that I have obtained Favour in your Eyes.

They also gave to the other young Women such things as they desired, and to their Husbands great Commendations, for that they joyned with Mr. *Great-heart* to the slaying of *Gyant-Despair*, and the demolishing of *Doubting-Castle*.

*How the Shep-
herds adorn
the Pilgrims.*

About *Christiana's* Neck, the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters, also they put Ear-rings in their Ears, and Jewels on their Fore-heads.

When they were minded to go hence, they let them

I an other I 14 marg. 1 Part, pag. 207||1, 2
How . . . Pilgrims add. 2

33 marg.

go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with things, and so could give them their Cautions more seasonably, to wit, even then when the Danger was nigh the approaching.

1 Part, pag.
<131>

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost, by that the time was come that they had need to put them in practice. Wherefore here was the Advantage that this Company had over the other.

1 Part, pag.
<142>

From hence they went on Singing, and they said,

*Behold, how fitly are the Stages set!
For their Relief, that Pilgrims are become;
And how they us receive without one let,
That make the other Life our Mark and Home.
What Novelties they have, to us they give,
That we, thō Pilgrims, joyful Lives may live.
They do upon us too such things bestow,
That shew we Pilgrims are, where e're we go.*

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-a-way*, that dwelt in the Town of *Apostacy*. Wherefore of him Mr. *Great-heart* their Guide did now put them in mind; saying, This is the place where *Christian* met with one *Turn-a-way*, who carried with him the Character of his Rebellion at his Back. And this I have to say concerning this man, He would hearken to no Counsel, but once a falling, perswasion could not stop him. When he came to the place where the Cross and the Sepulcher was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to

1 Part, pag.
<132-133>

*How one
Turn-a-way
managed his
Apostacy.*

Heb. 10. 26,
27, 28, 29.

2 was 1

4 marg. 1 Part, pag. 213||1, 2

9 marg. 1 Part,

pag. 233||1, 2

27 marg. 1 Part, pag. 216||1, 2

turn him into the way again. But this *Turn-a-way* resisted him, and having done much *despite* unto him, he got away over the Wall, and so escaped his Hand.

Then they went on, and just at the place where *Little-faith* formerly was Robbed, there stood a man with his Sword drawn, and his Face all bloody. Then said Mr. *Great-heart*, What art thou? The man made Answer, saying, I am one whose Name is *Valiant-for-Truth*, I am a Pilgrim, and am going to the Celestial City. Now as I was in my way, there was three men did beset me, and propounded unto me these three things. 1. Whether I would become one of them? Or go back from whence I came? Or die upon the Place? To the first I answered, I had been a true Man a long Season, and therefore, it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the Second. So I told them that the Place from whence I came, had I not found Incommodity there, I had not forsaken it at all, but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life cost more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Peril be it, if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

So we fell to it, one against three, for the space of 30 above three Hours. They have left upon me, as you see, some of the Marks of their Valour, and have also carried away with them some of mine. They are but just now gone, I suppose they might, as the saying is, hear your Horse dash, and so they betook them to flight.

Greath. *But here was great Odds, three against one.*

Valiant. 'Tis true, but *little* and *more*, are nothing to him that has the Truth on his side. *Though an Host*

9 marg. *One . . . Thieves* add. 2 30 marg. *How . . . flight* add. 2

One Valiant-
for-truth beset
with Thieves.

Prov. 1. 10,
11, 12, 13, 14.

How he be-
haved himself,
and put them
to flight.

Psal. 27. 3.

should encamp against me, said one, My Heart shall not fear. Thô War should rise against me, in this will I be Confident, &c. Besides, said he, I have read in some Records, that one man has fought an Army; and how many did Sampson slay with the Jaw Bone of an Ass!

Great-heart
wonders at
his Valour.

Greath. Then said the Guide, Why did you not cry out, that some might a-c(0)me in for your Succour?

Valiant. So I did, to my King, who I knew could hear, and afford invisible Help, and that was sufficient
10 for me.

Greath. Then said Great-heart to Mr. Valiant-for-Truth, Thou hast worthily behaved thy self; Let me see thy Sword; so he shewed it him.

Has a mind to
see his Sword,
and spends his
Judgment on it.

When he had taken it in his Hand, and looked thereon a while, he said, Ha! It is a right Jerusalem Blade.

Isa. 2. 3.

Valiant. It is so. Let a man have one of these Blades, with a Hand to wield it, and skill to use it, and he may venture upon an Angel with it. He need not fear its
20 holding, if he can but tell how to lay on. Its Edges will never blunt. It will cut Flesh, and Bones, and Soul, and Spirit, and all.

Ephes. 6. 12,
13, 14, 15,
16, 17.
Heb. 4. 12.

Greath. But you fought a great while, I wonder you was not weary?

Valiant. I fought till my Sword did cleave to my Hand, and when they were joyned together, as if a Sword grew out of my Arm, and when the Blood run thorow my Fingers, then I fought with most Courage.

2 Sam. 23. 10.
The Word.
The Faith.
Blood.

Greath. Thou hast done well, thou hast resisted unto
30 Blood, striving against Sin. Thou shalt abide by us, come in, and go out with us; for we are thy Companions.

Then they took him and washed his Wounds, and gave him of what they had, to refresh him, and so they went on together. Now as they went on, because Mr. Great-heart was delighted in him (for he loved one greatly that he found to be a man of his Hands) and because there was with his Company, them that was

2 marg. Great-heart . . . Valour add. 2 7 a came 1: a-came 2
11 marg. Has . . . it add. 2

feeble and weak; Therefore he questioned with him about many things; as first, *What Countrey-man he was?*

*What
Countrey man
Mr. Valiant
was.*

Valiant. I am of *Dark-land*, for there I was born, and there my Father and Mother are still.

Greath. *Dark-land*, said the Guide, *Doth not that ly upon the same Coast with the City of Destruction.*

*How Mr.
Valiant came
to go on
Pilgrimage.*

Valiant. Yes it doth. Now that which caused me to come on Pilgrimage, was this: We had one Mr. *Tell-truc* came into our parts, and he told it about, what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his *Wife* and *Children*, and had betaken himself to a *Pilgrims* Life. It was also confidently reported how he had killed a *Serpent* that did come out to resist him in his Journey, and how he got thorow to whither he intended. It was also told what Welcome he had at all his Lords Lodgings; specially when he came to the Gates of the Celestial City. For there, said the man, He was received with sound of Trumpet, by a company of shining ones. He told it also, how all the Bells in the City did ring for Joy at his Reception, and what Golden Garments he was cloathed with; with many other things that now I shall forbear to relate. In a word, that man so told the Story of *Christian* and his Travels, that my Heart fell into a burning hast to be gone after him, nor could Father or Mother stay me, so I got from them, and am come thus far on my Way.

Greath. *You came in at the Gate, did you not?*

He begins right.

Valiant. Yes, yes. For the same man also told us, that all would be nothing if we did not begin to enter this way at the Gate.

*Christian's
Name famous.*

Greath. Look you, said the Guide to *Christiana*, *The Pilgrimage of your Husband, and what he has gotten thereby, is spread abroad far and near.*

Valiant. Why, is this *Christian's* Wife.

Greath. Yes, that it is, and these are also her four Sons.

Valiant. What! and going on Pilgrimage too?

Greath. Yes verily, they are following after.

2 marg. *What . . . was add. 2*

Valiant. It glads me at the Heart! Good man! How Joyful will he be, when he shall see them that would not go with him, yet to enter after him, in at the Gates into the City?

He is much rejoiced to see Christian's Wife.

Greath. Without doubt it will be a Comfort to him; for next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and his Children.

Valiant. But now you are upon that, pray let me see your Opinion about it. Some make a question whether we shall know one another when we are there.

Whether we shall know one another when we come to Heaven.

Greath. Do they think they shall know themselves then? Or that they shall rejoyce to see themselves in that Bliss? and if they think they shall know and do these; Why not know others, and rejoyce in their Welfare also?

Again, Since Relations are our second self, thô that State will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on Pilgrimage.

Greath. Yes, Was your Father and Mother willing that you should become a Pilgrim?

Valiant. Oh, no. They used all means imaginable to perswade me to stay at Home.

Greath. Why, what could they say against it?

Valiant. They said it was an idle Life, and if I my self were not inclined to Sloath and Laziness, I would never countenance a Pilgrims Condition.

The great stumbling-Blocks that by his Friends were laid in his way.

Greath. And what did they say else?

Valiant. Why, They told me that it was a dangerous Way, yea the most dangerous Way in the World, said they, is that which the Pilgrims go.

Greath. Did they shew wherein this Way is so dangerous?

Valiant. Yes. And that in many Particulars.

Greath. Name some of them.

Valiant. They told me of the Slough of Despond,

8 marg. *Whether . . . Heaven add. 2* 17 then 1 38 Slow of Dispond 1 "

*The first
Stumbling-
Block.*

where *Christian* was well nigh Smothered. They told me that there were Archers standing ready in *Belzebub-Castle*, to shoot them that should knock at the *Wicket Gate* for Entrance. They told me also of the Wood, and dark Mountains, of the Hill *Difficulty*, of the Lyons, and also of the three Gyants, *Bloodyman*, *Maul*, and *Slay-good*. They said moreover, That there was a foul *Fiend* haunted the Valley of *Humiliation*, and that *Christian* was, by him, almost bereft of Life. Besides, said they, You must go over the *Valley of the Shadow of Death*, where the *Hobgoblins* are, where the Light is Darkness, where the Way is full of Snares, Pits, Traps and Ginns. They told me also of *Gyant Despair*, of *Doubting Castle*, and of the *Ruins* that the Pilgrims met with there. Further, They said, I must go over the enchanted Ground, which was dangerous. And that after all this I should find a River, over which I should find no Bridg, and that that River did lye betwixt me and the Celestial Countrey.

Greath. *And was this all?*

The Second.

Valiant. No, They also told me that this way was full of *Deceivers*, and of Persons that laid await there, to turn good men out of the Path.

Greath. *But how did they make that out?*

The Third.

Valiant. They told me that Mr. *Worldly-wise-man* did there lye in wait to deceive. They also said that there was *Formality* and *Hypocrisie* continually on the Road. They said also that *By-ends*, *Talkative*, or *Demas*, would go near to gather me up; that the Flatterer would catch me in his Net, or that with greenheaded *Ignorance* I would presume to go on to the Gate, from whence he always was sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell.

Greath. *I promise you, This was enough to discourage. But did they make an end here?*

The Fourth.

Valiant. No, stay. They told me also of many that had tryed that way of old, and that had gone a great way therein, to see if they could find something of the

Glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of all the Countrey. And they named several that did so, as *Obstinate*, and *Plyable*, *Mistrust*, and *Timerous*, *Turn-a-way*, and old *Atheist*, with several more; who, they said, had, some of them, gone far to see if they could find, but not one of them found so much Advantage by going, as amounted to the
10 *weight of a Feather.*

Greath. *Said they any thing more to discourage you?*

Valiant. Yes, They told me of one Mr. *Fearing*, who
The Fifth.
was a Pilgrim, and how *he* found this way so Solitary, that he never had comfortable Hour therein, also that Mr. *Despondency* had like to been starved therein; Yea, and also, which I had almost forgot, that *Christian* himself, about whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drowned in the black River, and never went foot
20 further, however it was smothered up.

Greath. *And did none of these things discourage you?*

Valiant. No. They seemed but as so many Nothings to me.

Greath. *How came that about?*

Valiant. Why, I still believed what Mr. *Tell-true* had
How he got over these Stumbling-Blocks.
said, and that carried me beyond them all.

Greath. *Then this was your Victory, even your Faith?*

Valiant. It was so, I believed and therefore came out, got into the Way, fought all that set themselves
30 against me, and by believing am come to this Place.

*Who would true Valour see,
Let him come hither;
One here will Constant be,
Come Wind, come Weather.
There's no Discouragement,
Shall make him once Relent,
His first avow'd Intent,
To be a Pilgrim.*

12 marg. *The Fourth 1*

The Second Part of

*Who so beset him round,
With dismal Stories,
Do but themselves Confound;
His Strength the more is.
No Lyon can him fright,
He'l with a Gyant Fight,
But he will have a right,
To be a Pilgrim.*

*Hobgoblin, nor foul Fiend,
Can daunt his Spirit:
He knows, he at the end,
Shall Life Inherit.
Then Fancies fly away,
He'l fear not what men say,
He'l labour Night and Day,
To be a Pilgrim.*

1 Part, pag.
<145>

By this time they were got to the *enchanted Ground*, where the Air naturally tended to make one *Drowzy*. And that place was all grown over with Bryers and Thorns; excepting *here* and *there*, where was an *enchanted Arbor*, upon which, if a Man sits, or in which if a man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this World. Over this Forrest therefore they went, both one with an other, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being there a Guard, for fear lest peradventure some *Fiend*, or *Dragon*, or *Gyant*, or *Thief*, should fall upon their Rere, and so do Mischief. They went on here each man with his Sword drawn in his Hand; for they knew it was a dangerous place. Also they cheared up one another as well as they could. *Feeble-mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and a darkness fell upon them all; so that they could scarce, for a great while, see the one the other. Wherefore

they were forced for some time, to feel for one another, by Words; for they walked not by Sight.

But any one must think, that here was but sorry going for the best of them all, but how much worse for the Women and Children, who both of *Feet* and *Heart* were but tender. Yet so it was, that, thorow the encouraging Words of he that led in the Front, and of him that brought them up behind, they made a pretty good shift to wag along.

◦ The Way also was here very wearysom, thorow Dirt and Slabbiness. Nor was there on *all* this Ground, so much as one *Inn*, or *Victualling-House*, therein to refresh the feebler sort. Here therefore was *grunting*, and *puffing*, and *sighing*: While one tumbleth over a Bush, another sticks fast in the Dirt, and the Children, some of them, lost their Shoos in the Mire. While one cries out, I am down, and another, Ho, Where are you? and a third, The Bushes have got such fast hold on me, I think I cannot get away from them.

◦ Then they came at an *Arbor*, warm, and promising much refreshing to the Pilgrims; for it was finely wrought above-head, beautified with *Greens*, furnished with *Benches*, and *Settles*. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foyled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of *Dangers*, and of the *Nature* of *Dangers* when they were at them, that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This *Arbor* was called *The sloathfuls Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest when weary.

An Arbor on the Enchanting Ground.

The Name of the Arbor.

I saw then in my Dream, that they went on in this their *solitary* Ground, till they came to a place at which a man is apt to lose his Way. *Now*, thô when it was

The way difficult to find.

*The Guide has
a Map of all
ways leading
to or from
the City.*

light, their Guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand: But he had in his Pocket a Map of all ways leading to, or from the Celestial City; wherefore he strook a Light (for he never goes also without his Tinder-box) and takes a view of his Book or Map; which bids him be careful in that place to turn to the right-hand-way. And had he not here been careful to look in his Map, they had all, in probability, been smothered in the Mud, for just a little before them, and that at the end of the cleanest Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on purpose to destroy the Pilgrims in.

God's Book.

Then thought I with my self, who, that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a *stand*, which is the way he must take?

*An Arbor and
two asleep
therein.*

They went on then in this *enchanted* Ground, till they came to where was another *Arbor*, and it was built by the High-way-side. And in that *Arbor* there lay two men whose Names were *Heedless* and *Too-bold*. These two went thus far on Pilgrimage, but here being wearied with their Journey, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still and shook their Heads; for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do; whether to go on and leave them in their Sleep, or to step to them and try to awake them. So they concluded to go to them and wake them; that is, if they could; but with this Caution, namely, to take heed that themselves did not sit down, nor imbrace the offered Benefit of that *Arbor*.

*The Pilgrims
try to wake
them.*

So they went in and spake to the men, and called each by his Name, (for the Guide, it seems, did know them) but there was no Voice nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money*; At which the Guide shook his Head. *I will*

fight so long as I can hold my Sword in my Hand, said the other. At that, one of the Children laughed.

Then said *Christiana*, What is the meaning of this? The Guide said, *They talk in their Sleep*. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship, *When I awake I will seek it again*. You know when men talk in their Sleeps, they say any thing; but their Words are not governed, either by Faith or Reason. There is an *Incoherencie* in their Words now, as there was before betwixt their going on Pilgrimage, and sitting down here. This then is the Mischief on't, when heedless ones go on Pilgrimage, 'tis twenty to one, but they are served thus. For this *enchanted* Ground is one of the last Refuges that the Enemy to Pilgrims has; wherefore it is as you see, placed almost at the end of the Way, and so it standeth against us with the more advantage. For when, thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary; and when so like to be weary, as when almost at their Journeys end? Therefore it is, I say, that the *enchanted* Ground is placed so nigh to the Land *Beulah*, and so neer the end of their Race. Wherefore let Pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.

Then the Pilgrims desired with trembling to go forward, only they prayed their Guide to strike a Light, that they might go the rest of their way by the help of the light of a Lanthorn. So he strook a light, and they went by the help of that thorow the rest of this way, thô the Darkness was very great.

But the Children began to be sorely weary, and they cryed out unto him that loveth Pilgrims, to make their way more Comfortable. So by that they had gone a little further, a Wind arose that drove away the Fog, so the Air became more clear.

*Then
Enchanted
is foolishness.*

*Prov. 24.
14-15.*

*The light of
the Word.
2 Pet. 1. 19.*

*The Children
cry for
weariness.*

Yet they were not off (by much) of the *inchant*ed Ground; only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this Ground, they perceived that a little before them, was a *solemn* Noise, as of one that was much concerned. So they went on and looked before them, and behold, they saw, as they thought, a *Man upon his Knees*, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Celestial City. Then Mr. *Great-heart* called after him, saying, So-ho, Friend, let us have your Company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But as soon as Mr. *Honest* saw him, he said, I know this man. Then said Mr. *Valiant-for-truth*, Prethee who is it? 'Tis one, said he, that comes from whereabouts I dwelt, his Name is *Stand-fast*, he is certainly a right good Pilgrim.

So they came up one to another, and presently *Stand-fast* said to old *Honest*, Ho, Father *Honest*, are you there? Ai, said he, that I am, as sure as you are there. Right glad am I, said Mr. *Stand-fast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Stand-fast* blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my Heart was glad at the Sight. Why, what did you think, said *Stand-fast*? 'Think, said old *Honest*, what should I think? I thought we had an honest Man upon the Road, and therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, I alone must bear it. That is true, said the other; but your fear doth further confirm me that things are right betwixt the Prince of Pilgrims and your Soul. For he saith, *Blessed is the Man that feareth always*.

2 an other 1

8 marg. Standfast . . . Ground add. 2

Standfast upon
his Knees in
the Inchant
ed Ground.

The Story of
Standfast.

Talk betwixt
him and
Mr. Honest.

Valiant. Well, But Brother, I pray thee tell us what was it that was the cause of thy being upon thy Knees, even now? Was it for that some special Mercy laid Obligations upon thee, or how?

They found him at Prayer.

Stand. Why we are as you see, upon the *enchanted Ground*, and as I was coming along, I was musing with my self of what a dangerous Road, the Road in this place was, and how many that had come even thus far on Pilgrimage, had here been stopt, and been destroyed. I thought also of the manner of the Death with which this place destroyeth Men. Those that die here, die of no violent Distemper; the Death which such die, is not grievous to them. For he that goeth away in a *Sleep*, begins that Journey with Desire and Pleasure. Yea such acquiesce in the Will of that Disease.

What it was that fetched him upon his Knees.

Hon. *Then Mr. Honest, Interrupting of him, said, Did you see the two Men asleep in the Arbor?*

Stand. Ai, ai, I saw *Heedless*, and *Too-bold* there; and for ought I know, there they will lye till they Rot. But let me go on in my Tale: As I was thus Musing, as I said, there was one in very pleasant Attire, *but old*, that presented her self unto me, and offered me three things, to wit, her *Body*, her *Purse*, and her *Bed*. Now the Truth is, I was both a weary, and sleepy, I am also as poor as a *Howlet*, and that, perhaps, the *Witch* knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, If I would be ruled by her, she would make me great and happy. For, said she, I am the Mistriss of the World, and men are made happy by me. Then I asked her Name, and she told me it was *Madam Bubble*. This set me further from her; but she still followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lift up, and cries, I pray'd to him that had said, he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great

Prov. 10. 7.

Madam Buble, or this vain World.

Deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my Journey.

Hon. *Without doubt her Designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.*

Standf. Perhaps you have done both.

Hon. *Madam Buble! Is she not a tall comely Dame, something of a Swarthy Complexion?*

Standf. Right, you hit it, she is just such an one.

Hon. *Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?*

Standf. You fall right upon it again, for these are her very Actions.

Hon. *Doth she not wear a great Purse by her Side, and is not her Hand often in it fingering her Money, as if that was her Hearts delight?*

Standf. 'Tis just so. Had she stood by all this while, you could not more amply have set her forth before me, nor have better described her Features.

Hon. Then he that drew her Picture was a good *Limner*, and he that wrote of her, said true.

The World.

Greath. This Woman is a *Witch*, and it is by Virtue of her *Sorceries* that this Ground is *enchanted*; whoever doth lay their Head down in *her Lap*, had as good lay it down upon that Block over which the Ax doth hang; and whoever lay their Eyes upon her Beauty, are counted the Enemies of God. This is she that main-
taineth in their Splendour, all those that are the Enemies of Pilgrims. Yea, This is she that has bought off many a man from a Pilgrims Life. She is a great *Gossiper*, she is always, both she and her Daughters, at one Pilgrim's Heels or other, now Commending, and then preferring the excellencies of this Life. She is a bold and impudent Slut; She will talk with any Man. She always laugheth Poor Pilgrims to scorn, but highly commends the Rich. If there be one cunning to get Mony in a Place, she will speak well of him, from House to House. She loveth Banqueting, and Feasting, mainly well; she is always at one full Table or

Jam. 4. 4.

1 John 2. 15.

another. She has given it out in some places, that she is a Goddess, and therefore some do Worship her. She has her times and open places of Cheating, and she will say and avow it, that none can shew a Good comparable to hers. She promiseth to dwell with Childrens Children, if they will but love and make much of her. She will cast out of her Purse, Gold like Dust, in some places, and to some Persons. She loves to be sought after, spoken well of, and to ly in the Bosoms of Men. She is never weary of commending of her Commodities, and she loves them most that think best of her. She will promise to some Crowns, and Kingdoms, if they will but take her Advice, yet many has she brought to the Halter, and ten thousand times more to Hell.

Standf. *O! Said Stand-fast, What a Mercy is it that I did resist her; for whither might she a drawn me?*

Greath. Whither! Nay, none but God knows whither. But in general to be sure, she would a drawn thee into many foolish and hurtful Lusts, which drown men in Destruction and Perdition. 1 Tim. 6. 9.

'Twas she that set *Absalom* against his Father, and *Jeroboam* against his Master. 'Twas she that perswaded *Judas* to sell his Lord, and that prevailed with *Demas* to forsake the godly Pilgrims Life; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbour and Neighbour, 'twixt a Man and his Wife, 'twixt a Man and himself, 'twixt the Flesh and the Heart.

Wherefore good Master *Stand-fast*, be as your Name is, and when you have done all, *stand*.

At this Discourse there was among the Pilgrims a mixture of Joy and Trembling, but at length *they brake out and Sang*:

*What Danger is the Pilgrim in,
How many are his Foes?
How many ways there are to Sin,
No living Mortal knows.*

*Some of the Ditch, shy are, yet can
Lie tumbling in the Mire:*

*Some thô they shun the Frying-pan,
Do leap into the Fire.*

1 Part, pag.
<164-165>

After this I beheld, until they were come into the Land of *Beulah*, where the Sun shineth Night and Day. Here, because they was weary, they betook themselves a while to Rest. And because this Country was common for Pilgrims, and because the Orchards and Vineyards that were here, belonged to the King of the Celestial Country; therefore they were licensed to make bold with any of his things.

But a little while soon refreshed them here, for the Bells did so ring, and the Trumpets continually sound so Melodiously, that they could not sleep, and yet they received as much refreshing, as if they had slept their Sleep never so soundly. Here also all the noise of them that walked the Streets, was, *More Pilgrims are come to Town*. And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to Day. They would cry again, There is now a Legion of Shining ones, just come to Town; by which we know that there are more Pilgrims upon the Road, for here they come to wait for them and to comfort them after all their Sorrow. Then the Pilgrims got up and walked to and fro: But how were their Ears now filled with heavenly Noises, and their Eyes delighted with Celestial Visions? In this Land, they *heard* nothing, *saw* nothing, *felt* nothing, *smelt* nothing, *tasted* nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water of the River, over which they were to go, they thought that tasted a little Bitterish to the Palate, but it proved sweeter when 'twas down.

*Death bitter
to the Flesh,
but sweet to
the Soul.*

*Death has its
Ebbings and
Flowings like
the Tide.*

In this place there was a Record kept of the Names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done. It was here also much discoursed how the *River* to some had had

its *flowings*, and what *ebbings* it has had while others have gone over. It has been in a manner *dry* for some, while it has overflowed its Banks for others.

In this place, the Children of the Town would go into the Kings Gardens and gather Nose-gaies for the Pilgrims, and bring them to them with much affection. Here also grew *Camphire*, with *Spicknard*, and *Saffron*, *Calamus*, and *Cinamon*, with all its Trees of *Frankincense*, (*Myrrh*), and *Aloes*, with all *chief* Spices. With these the Pilgrims Chambers were perfumed, while they stayed here; and with these were their Bodies anointed to prepare them to go over the *River* when the time appointed was come.

Now, while they lay here, and waited for the good Hour; there was a Noyse in the Town, that there was a *Post* come from the Celestial City, with Matter of great Importance, to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter; the Contents whereof was, *Hail, Good Woman, I bring thee Tidings that the Master calleth for thee, and expecteth that thou shouldest stand in his Presence, in Cloaths of Immortality, within this ten Days.*

A Messenger of Death sent to Christiana.

His Message.

When he had read this Letter to her, he gave her therewith a *sure* Token that he was a true Messenger, and was come to bid her make hast to be gone. The Token was, *An Arrow with a Point sharpened with Love, let easily into her Heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.*

How welcome is Death to them that have nothing to do but to dye.

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over: She called for Mr. *Great-heart* her Guide, and told him how Matters were. So he told her he was heartily glad of the News, and could a been glad had the Post came for him. Then she bid that he should give Advice, how all things should be prepared for her Journey.

Her Speech to her Guide.

So he told her, saying, Thus and thus it must be, and we that Survive will accompany you to the Riverside.

To her
Children.

Then she called for her Children, and gave them *her Blessing*; and told them that she yet read with Comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, She bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them.

To Mr.
Valiant.

When she had spoken these Words to her Guide and to her Children, she called for Mr. *Valiant-for-truth*, and said unto him, Sir, You have in all places shewed your self true-hearted, be Faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons Wives, they have been Faithful, and a fulfilling of the Promise upon them, will be their end. But she gave Mr. *Stand-fast* a Ring.

To Mr.
Stand-fast.

To old Honest.

Then she called for old Mr. *Honest*, and said of him, Behold an Israelite indeed, in whom is no Guile. Then said *he*, I wish you a fair Day when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry-shod. But she answered, Come *Wet*, come *Dry*, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there to sit down and rest me, and dry me.

To Mr.
Ready-to-halt.

Then came in that good Man Mr. *Ready-to-halt* to see her. So she said to him, Thy Travel hither has been with Difficulty, but that will make thy Rest the sweeter. But watch, and be ready, for at an Hour when you think not, the Messenger may come.

To Dis-
pondencie, and
his Daughter.

After him, came in Mr. *Dispondencie*, and his Daughter *Much-a-fraid*. To whom she said, You ought with Thankfulness for ever, to remember your Deliverance from the Hands of Gyant *Despair*, and out of *Doubting*-

Castle. The effect of that Mercy is, that you are brought with Safety hither. Be ye watchful, and cast away Fear; be sober, and hope to the End.

Then she said to Mr. *Feeble-Mind*, Thou was delivered from the Mouth of Gyant *Slay-good*, that thou mightest live in the Light of the Living for ever, and see thy King with Comfort. Only I advise thee to repent thee of thy aptness to fear and doubt of his Goodness before he sends for thee, lest thou shouldst when he comes, be forced to stand before him for that Fault with Blushing.

To Feeble-mind.

Now the Day drew on that *Christiana* must be gone. So the Road was full of People to see her take her Journey. But behold all the Banks beyond the River were full of Horses and Chariots, which were come down from above to accompany her to the City-Gate. So she came forth and entered the *River* with a *Beck'n* of Fare well, to those that followed her to the River side. The last word she was heard to say here was, *I come Lord, to be with thee and bless thee.*

Her last Day, and manner of Departure.

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went, and called, and entered in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her Departure her Children wept, but Mr. *Great-heart*, and Mr. *Valiant*, played upon the well tuned Cymbal and Harp for Joy. So all departed to their respective Places.

In process of time there came a *Post* to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said to him, I am come to thee in the Name of him whom thou hast Loved and Followed, tho' upon *Crutches*. And my Message is to tell thee, that he expects thee at his Table to Sup with him in his Kingdom the next Day after *Easter*. Wherefore prepare thy self for this Journey.

Ready-to-halt Summoned.

Then he also gave him a Token that he was a true

Eccles. 12.
<6>.

Messenger, saying, *I have broken thy golden Bowl, and loosed thy silver Cord.*

Promises.

His Will.

After this Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his *Will*. And because he had nothing to bequeath to them that should Survive him, but his *Crutches*, and his good *Wishes*, therefore thus he said: *These Crutches, I bequeath to my Son that shall tread in my Steps; with an hundred warm Wishes that he may prove better then I have done.*

His last words.

Then he thanked Mr. *Great-heart*, for his Conduct, and Kindness, and so addressed himself to his Journey. When he came at the brink of the River, he said, Now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to ride on. The last Words he was heard to say, was, *Welcome Life*. So he went his Way.

Feeble-mind
Summoned.

Eccles. 12. 3.

After this, Mr. *Feeble-mind* had Tidings brought him, that the Post sounded his Horn at his Chamber Door. Then he came in and told him, saying, I am come to tell thee that the Master has need of thee, and that in very little time thou must behold his Face in Brightness. And take this as a Token of the Truth of my Message. *Those that look out at the Windows shall be darkned.*

He makes
no Will.

Then Mr. *Feeble-mind* called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the truth of the Message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a Will? As for my *feeble Mind*, that I will leave behind me, for that I shall have no need of that in the place whither I go; nor is it worth bestowing upon the poorest Pilgrim: Wherefore when I am gone, I desire, that you Mr. *Valiant*, would bury it in a Dungil. This done, and the Day being come, in which he was to depart; he entered the *River* as the rest. His last Words were,

Hold out Faith and Patience. So he went over to the other Side. *His last words.*

When Days, had many of them passed away: Mr. *Dispondency* was sent for. For a *Post* was come, and brought this Message to him: *Trembling Man*, *These are to summon thee to be ready with thy King, by the next Lords Day, to shout for Joy for thy Deliverance from all thy Doubtings.* *Mr. Dispondencie's Summons.*

And said the Messenger, That my Message is true, take this for a Proof. So he gave him *The Grasshopper* *Eccl. 12. 5.*
to be a Burthen unto him. Now Mr. *Dispondencie's* *His Daughter goes too.*
Daughter, whose Name was *Much-a-fraid*, said, when she heard what was done, that she would go with her Father. Then Mr. *Dispondency* said to his Friends; My self and my Daughter, you know what we have been, and how troublesomly we have behaved our selves in every Company. My Will and my Daughters is, that *His Will.*
our *Disponds*, and slavish Fears, be by no man ever received, from the day of our Departure, for ever; For I know that after my Death they will offer themselves to others. For, to be plain with you, they are *Ghosts*, the which we entertained when we first began to be Pilgrims, and could never shake them off after. And they will walk about and seek Entertainment of the Pilgrims, but for our Sakes, shut ye the Doors upon them.

When the time was come for them to depart, they went to the Brink of the *River*. The last Words of Mr. *Dispondency*, were, *Farewel Night, welcome Day.* *His last words.*
His Daughter went thorow the River singing, but none could understand what she said.

Then it came to pass, a while after, that there was a *Post* in the Town that enquired for Mr. *Honest*. So he came to the House where he was, and delivered to his Hand these Lines: *Thou art Commanded to be ready against this Day seven Night, to present thy self before thy Lord, at his Fathers House.* And for a Token that my Message is true, *All thy Daughters of Musick shall be brought low.* *Eccl. 12. 4.*
Then Mr. *Honest* called for his Friends,

*He makes
no Will.*

and said unto them, I Die, but shall make no Will. As for my Honesty, it shall go with me; let him that comes after be told of this. When the Day that he was to be gone, was come, he addressed himself to go over the *River*. Now the *River* at that time overflowed the Banks in some places. But Mr. *Honest* in his Life time had spoken to one *Good-conscience* to meet him there, the which he also did, and lent him his Hand, and so helped him over. The last Words of Mr. *Honest* were, *Grace Reigns*. So he left the World.

*Good-
conscience
helps Mr.
Honest over
the River.*

*Mr. Valiant
Summoned.*

After this it was noised abroad that Mr. *Valiant-for-truth* was taken with a Summons, by the same *Post* as the other; and had this for a Token that the Summons was true, *That his Pitcher was broken at the Fountain*.

Eccl. 12. 6.

When he understood it, he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho with great Difficulty I am got hither, yet now I do not repent me of all the 'Trouble I have

His Will.

been at to arrive where I am. *My Sword*, I give to him that shall succeed me in my Pilgrimage, and my *Courage* and *Skill*, to him that can get it. *My Marks* and *Scarrs* I carry with me, to be a witness for me, that I have fought his Battels, who now will be my Rewarder. When the Day that he must go hence, was come, many accompanied him to the River side, into which, as he went, he said, *Death, where is thy Sting?*

His last words.

And as he went down deeper, he said, *Grave where is thy Victory?* So he passed over, and the 'Trumpets sounded for him on the other side.

*Mr. Stand-fast
is Summoned.*

Then there came forth a Summons for Mr. *Stand-fast*, (This Mr. *Stand-fast*, was he that the rest of the Pilgrims found upon his Knees in the *enchanted Ground*.) For the *Post* brought it him open in his Hands. The Contents whereof were, *That he must prepare for a change of Life, for his Master was not willing that he should be so far from him any longer*. At this Mr. *Stand-fast* was put into a Muse; Nay, said the Messenger, you need not doubt of the truth of my Message; for here is a Token of the Truth thereof,

Thy Wheel is broken at the Cistern. Then he called to him Mr. *Great-heart*, who was their Guide, and said unto him, Sir, Altho it was not my hap to be much in your good Company in the Days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife, and five small Children. Let me entreat you, at your Return (for I know that you will go, and return to your Masters House, in Hopes that you may yet be a Con-

Ecc. 12. 6.
He calls for
Mr. Great-
Heart.
His Speech
to him.

ductor to more of the Holy Pilgrims,) that you send to my Family, and let them be acquainted with all that hath, and shall happen unto me. Tell them moreover, of my happy Arrival to this Place, and of the present late blessed Condition that I am in. Tell them also of *Christian*, and of *Christiana* his Wife, and how *She* and her Children came after her Husband. Tell them also of what a happy End she made, and whither she is gone. I have little or nothing to send to my Family, except it be Prayers, and Tears for them; of which it will suffice, if thou acquaint them, if peradventure they may prevail. When Mr. *Stand-fast* had thus set things in order, and the time being come for him to hast him away; he also went down to the River. Now there was a great Calm at that time in the River, wherefore Mr. *Stand-fast*, when he was about half way in, he stood a while and talked to his Companions that had waited upon him thither. And he said,

His Errand
to his Family.

This River has been a Terror to many, yea the thoughts of it also have often frightened me. But now methinks I stand easie, my Foot is fixed upon that, upon which the Feet of the Priests that bare the Ark of the Covenant stood while *Israel* went over this *Jordan*. The Waters indeed are to the Palate bitter, and to the Stomach cold; yet the thoughts of what I am going to, and of the Conduct that waits for me on the otherside, doth lie as a glowing Coal at my Heart.

His last words.

I see my self now at the end of my Journey, my *toil-some* Days are ended. I am going now to see that Head

Jos. 3. 17.

that was Crowned with Thorns, and *that* Face that was spit upon for me.

I have formerly lived by Hear-say, and Faith, but now I go where I shall live by sight, and shall be with him, in whose Company I delight my self.

I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shooe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civit-Box*, yea sweeter than all Perfumes. His Voice to me has been most ¹⁰ sweet, and his Countenance, I have more desired than they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and I have kept me from mine Iniquities: Yea, my Steps hath he strengthened in his Way.

Now while he was thus in Discourse his Countenance changed, his *strong men* bowed under him, and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them. 20

But glorious it was, to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers, and Players on stringed Instruments, to welcome the Pilgrims as they went up and followed one another in at the beautiful Gate of the City.

As for *Christian's* Children, the four Boys that *Christiana* brought with her with their Wives and Children, I did not stay where I was, till they were gone over. Also since I came away, I heard one say, that they were ³⁰ yet alive, and so would be for the Increase of the Church in that Place where they were for a time.

Shall it be my Lot to go that way again, I may give those that desire it, an Account of what I here am silent about; mean time I bid my Reader *Adieu*.

FINIS.

NOTES

NOTES

Note A. The Portrait.

The "sleeping portrait" with the inscription 'R. W.' was the work of Robert White, an artist of considerable reputation in his day. He was born in London in 1645. His natural aptitude for drawing and etching was developed under the tutelage of David Loggan. "What distinguished him", says Walpole,¹ "was his admirable success in likenesses." White's method was first to make pencil drawings of his "heads" on vellum and then to use these as a basis for the engravings. The sleeping portrait first inserted in the third edition, 1679, and the later engraving in the *Holy War*, 1682, are made from such a sketch. This pencil sketch was presented in 1799 to the British Museum by its owner, the Rev. Clayton M. Cracherode—and may be found there to-day in the Cracherode Collection. Two other contemporary portraits of Bunyan are extant. The oil-painting by Thomas Sadler, a friend and pupil of Sir Peter Lely's, is in the National Portrait Gallery, Room VII, No. 1311. The inscription on the frame tells us that it was painted when Bunyan was fifty-six years of age, six years later than White's pencil drawing. The other contemporary portrait is the engraving made by John Sturt and used as a frontispiece in the first folio edition of Bunyan's Works in 1692. Charles Doe, the personal friend of Bunyan and the man chiefly responsible for this first folio edition, says of Sturt's engraving: "His Effigies was cut in Copper from an Original paint done to the life (by his very good Friend a Limner)." Who the limner was is not known. Compared with the pencil drawing of Robert White or with the oil-painting of Thomas Sadler, Sturt's engraving is, as Dr. Brown describes it, "harsh and unpleasing". Each of these has been used many times as a basis for later engravings.² In the Huntington copy of the fifth edition, 1680, and in the Lenox copy of the sixth, 1681, the sleeping portrait is replaced by a bust-portrait of Bunyan with the inscription: *I. Sturt Sc. | John Bunyan | Printed for Nath. Ponder in the Poultry* | [the last line

¹ Horace Walpole's *Anecdotes of Painting*, with Additions by the Rev. James Dallaway, 3 vols., London, 1849, iii. 947-53.

² For a fairly complete account of these see Brown's *John Bunyan*, Tercentenary Edition, pp. 385-6, and Addenda by Frank Mott Harrison, pp. 412-14.

repeated in the Huntington copy]. In the photographic reprint of the sixth edition, which is before me, the portrait is enclosed within a plain oval border; in the folio edition, 1692, within an elaborately figured oval, much larger than the former. There are slight differences in detail, but a strong resemblance in general outline.

In the British Museum copy of the seventh edition the frontispiece is not the sleeping portrait, which is inserted between the Author's Apology and the text proper, but a bust-portrait of Bunyan with the inscription: *Bunyan | Burnford Sc. | [Printed for Nath Ponder in the Poultry |*. The frontispiece of the British Museum eleventh is a sleeping portrait, but inscribed: *W. Elder Sc | Printed for Nat: Ponder in the Poultry*. It resembles very closely the sleeping portrait inscribed with the initials 'R. W.'.

All three of these men—Sturt, Burnford, and Elder—were contemporaries of Robert White. Sturt, in fact, was apprenticed to White at the age of seventeen. In the edition published by J. Clarke in 1728, twenty-two copperplates engraved by J. Sturt were inserted. The frontispiece to this "Two and Twentieth edition", as it is called, is also a sleeping portrait which displays no originality but is merely a modification of the earlier conception of Robert White. Of Burnford, Walpole tells us nothing more than that he was "known by a print of William Salmon, chymist, 1681", and of William Elder that he was contemporary with Robert White, that he was a Scotsman, and that his best work was a plate of Ben Jonson. (Walpole, *op. cit.*, iii. 956-7.)

Note B. Page 7, l. 13:

In both the Lenox and Pierpont Morgan copies of the fifth edition, 1682, and in one of the British Museum copies of the ninth edition, 1683—the copy in modern binding, with press-mark C. 58. a. 38—the absurd mistake is made of substituting 'Hilly-Land' for 'Holy-Land'.

Note C. Head ornaments.

The several editions exhibit considerable variety as to head-ornaments. Two plain rules are found in 2, 9⁴, and 10; a row of single fleurons in 7, 8, and 9³; but in 7 in three groups of four each, in 8 in two groups of five and four respectively, and in 9³ thirteen in number, ungrouped; a row of double fleurons in 4; a combination of urn and fleurons, the latter arranged side-

wise, in 6; row of acorns in 1 and 5; simple flower in urn in 3.

Note D. Page 22, ll. 13-16:

These lines furnish such an excellent clue to the interdependence of the several editions that a recapitulation of the facts seems advisable. As the variants show, the passage was first introduced in the second edition and remained unchanged in the third. The fourth added 'said *Christian*' to line 13. The fifth omitted the first three lines. In the sixth, eighth, and first ninth editions the omission was enlarged to include line 16. The compositor of the ninth edition, 1684, seeing two speeches of Evangelist in juxtaposition, cut out 'Evan.' of line 17, thus combining the two into one. The tenth and eleventh editions follow the second ninth. The seventh alone, of all the editions subsequent to the fourth, restores the lines, but in the form in which they appear in the second and third.

Note E. Page 24, l. 7:

The scripture reference 'Col. 6. 12' is clearly wrong, *Colossians* having but five chapters. The error arose in an attempt to correct the misprint of the second edition—'Gol.'. The correct reference is 'Gal. 6. 12'.

Note F. Page 38, l. 30:

All editions cite 'Psal. 5. 1, 2, 3', which is irrelevant. As Offor suggests, 'Psalm 95. 1, 2, 3' would be far more appropriate.

Note G. Page 65, ll. 5-23:

The variations in the use of italics in ll. 5-23, p. 65, in the several editions, particularly 9⁴, 10, and 11, are too numerous for indication in foot-notes. Below are given these lines as they appear in 9⁴, with differences in 10 and 11 noted in the margin:

Then there came to him an hand with some of the leaves of the Tree of Life, the which *Christian* took and applied to the wounds *that* he had received in the Battle, and was healed immediately. He also sat down in *that* place to eat Bread, and to drink of *the Bottle that* was given him a *little* before; so being refreshed, he addressed himself to his Journey, with his Sword drawn in his hand; for he said, I know not but some other enemy may be at hand, but he met with no other affront from *Apollyon*, quite *thorow this Valley*. [the rom. 10,
11]

Now *at the end of this Valley* was another called *the Valley of the Shadow of Death*, and *Christian* must needs go *through* it, because *the way to the Celestial City lay through the midst of it*: Now *this Valley* [at the end 10,
11]
[City ital. 10,
11]

is a very solitary place. The prophet *Jeremiah* thus describes it, *A Wilderness, a Land of Desarts, and of Pits, a Land of Drought and of the Shadow of Death, a Land that no Man* (but a Christian) *passeth thorow, and where no man dwelt.*

Note H. Page 65, ll. 24-30:

The differences in the use of italics are too complicated to be shown in foot-notes. These lines are as follows in 9⁴ and in 10, 11 respectively:

9⁴:

Now here Christian was worse put to it than in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, that when *Christian* was got unto the Borders of the Shadow of Death, there met him two Men, Children of them that brought up an evil report of the good Land, making haste to go back: to whom *Christian* spake as follows:

10 and 11:

Now here Christian was worse put to it than in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, that when *Christian* was got unto [on, 11] the borders of the shadow of Death, there met him two Men, Children of them that brought up an evil report of the good Land, making haste to go back, to whom *Christian* spake as follows.

Note I. Page 68, l. 33:

In the second, third, fourth, and seventh editions the scripture reference 'Amos. 5. 8' occurs twice, immediately before and immediately after the marginal note—'Christian glad at break of day'. This repetition is due to the misplacing of the reference in the first edition. The other editions of Group I, instead of shifting it to its proper position five lines below, merely repeated it at that point.

Note J. Page 76, l. 1:

The marginal note furnished valuable evidence as to the relationship of the early editions. The reading of the first, second, and seventh editions is 'The temper of Moses'; of the fourth and fifth 'The thunder of Moses'; of the sixth, eighth, and subsequent editions 'The Thunder of Moses'. The variation arose from the misprint in the third, 'thmper', which the compositor of the fourth 'corrected' by substituting 'thunder'.

Note K. Page 84, l. 4:

In a number of the editions of the *Pilgrim's Progress* issued

during the first half of the eighteenth century 'Brewer' was substituted for 'bruit'. Accordingly, it was said of Talkative, "Yea, the Brewer, in his kind, serves God far better than he". Both Offor and Brown report this ludicrous error as occurring in the "two and twentieth edition, adorned with copperplates engraved by J. Sturt", and published by J. Clarke in 1728. The two copies of this edition in the British Museum, however, keep the reading 'bruit'.

Note L. Page 88, l. 29:

The misprint 'from. 7. 24' for 'Rom. 7. 24' is found in the Lenox copy of the tenth, but not in the British Museum copy. Its reappearance in the eleventh shows that the compositor had before him an uncorrected copy of the tenth edition.

Note M. Page 97, l. 16:

In all the editions from one to ten, the marginal note reads '*They are not believed*'. This marginal the eleventh has confused with the following: '*They are put in the Cage*', with the inane gloss '*They are not in the Cage*' as a resultant.

Note N. Page 110, l. 26:

'Disserting', Offor thought, was a typographical error for 'dissenting', which he believed was the correct reading. "The hypocrite", he adds, "may 'dissent', but does not 'desert' his old principles: 'dissemble' might have been better" (Hanserd Knollys Ed., p. 123, foot-note). The *N.E.D.*, however, gives no example of such usage.

Note O. Page 112, l. 29:

'Simon the Witch', the reading of all the editions from one to eleven, has been altered to 'Simon the Wizard' in most of the modern editions. The change appears in the Tercentenary Edition of the Religious Tract Society, London, which in the Preface claims to reproduce the text of the eleventh edition.

Note P. Page 134, l. 10:

The description of Little-Faith's experience is so strongly reminiscent of Bunyan's description of his own fears while a prisoner facing death that preference must be given the reading of the earlier texts. "Besides, I thought with myself", he writes in *Grace Abounding* (Offor, i. 49), "if I should make a scrabbling shift to clamber up the ladder, yet I should either with quaking, or other symptoms of faintings, give occasion to the enemy to

reproach the way of God and his people, for their timorousness." Bunyan uses 'scrabble', in the sense of 'scramble', in another passage in *Grace Abounding* (Offor, i. 31), in *Gospel Truths* (Offor, ii. 203), and in *Law and Grace Unfolded* (Offor, i. 546); in the sense of 'scribble', as in 1 Sam. 31. 13, in *The Acceptable Sacrifice* (Offor, i. 707).

Note Q. Page 139, l. 4:

The unfamiliar name of Heman the Psalmist was replaced in five of the early editions by the more familiar one of Haman. Some of the modern editions, among them Robert Southey's, 1830, finding it difficult to associate Haman with Hezekiah as one of the Lord's Champions, cut the Gordian knot by substituting 'Mordecai'.

Note R. Page 144, l. 2:

All editions, one to eleven, cite 'Jer. 22. 13'. The reference bears no relevancy to the text. Offor queries whether it should not be 'Jer. 22. 12'.

BIBLIOGRAPHY

In the following list are included (1) editions of Bunyan used in the preparation of the text; (2) other works consulted; (3) some of the studies in Bunyan and editions of the *Pilgrim's Progress* that have appeared, or have been announced to appear, on the occasion of his tercentenary.

Other partial lists will be found in Anderson's Bibliography, appended to the *Life of Bunyan* by Canon Venables, Great Writers' Series; in Offor's edition of Bunyan's *Works*, vol. iii; and in Brown's *John Bunyan*, Tercentenary Edition, Appendix III.

(1) EDITIONS

- The Pilgrim's Progress* (Part I—The First Edition). London, Printed for *Nath. Ponder* . . . 1678.
- The Pilgrim's Progress* (Part I), The Second Edition, with Additions. London, Printed for *Nath. Ponder* . . . 1678.
- The Pilgrim's Progress* (Part I), The Third Edition, with Additions. London, Printed for *Nath. Ponder* . . . 1679.
- The Pilgrim's Progress* (Part I), The Fourth Edition, with Additions, London (London), Printed for *Nath. Ponder* . . . 1680.
- The Pilgrim's Progress* (Part I), The Fourth Edition, with Additions. London, Printed for *Nath. Ponder* . . . 1680.
- The Pilgrim's Progress* (Part I), The Fifth Edition with Additions. London, Printed for *Nath. Ponder* . . . 1680.
- Ibid.*, John Cairns, Edinburgh, 1680.
- The Pilgrim's Progress* (Part I), The Sixth Edition with Additions. London, Printed for *Nath. Ponder* . . . 1681.
- The Pilgrim's Progress* (Part I), The Fifth Edition with Additions. London, Printed for *Nath. Ponder* . . . 1682.
- The Pilgrim's Progress* (Part I), The Seventh Edition with Additions. London, Printed for *Nathanael Ponder* . . . 1681.
- The Pilgrim's Progress* (Part I), The Eighth Edition with Additions. London, Printed for *Nathanael Ponder* . . . 1682.
- Eens Christens Reyse na de Eeuwighyt*. In't Engels beschreven door Mr. Joannes Bunjan: Leeraar in Bedford, t'Amsterdam: Joannes Boekholt, 1682.
- The Pilgrim's Progress*. The Second Part, London, Printed by T. H. over against the Poultry, 1682 (Spurious).
- The Pilgrim's Progress* (Part I), The Ninth Edition with Additions. London, Printed for *Nathanael Ponder* . . . 1683.
- The Pilgrim's Progress*. The Second Part, London, Printed for Tho. Malthus at the Sun in the Poultry, 1683 (Spurious).
- The Pilgrim's Progress* (Part I), The Ninth Edition with Additions. London, Printed for *Nathanael Ponder* . . . 1684.

336 THE PILGRIM'S PROGRESS

- The Pilgrim's Progress.* The Second Part (Genuine; First Edition), London, Printed for *Nathanael Ponder* . . . 1684.
- The Pilgrim's Progress* (Part I), The Tenth Edition with Additions. London, Printed for *Nathaniel Ponder* . . . 1685.
- Voyage d'un Chrestien vers l'Eternité.* Ecrit en Anglois, par Monsieur Bunjan, F. M. en Bedtfort, et nouvellement traduit en François. Avec Figures. Amsterdam, Chez Jean Boekholt, 1685. Avec Privilege.
- The Pilgrim's Progress.* The Second Part, The Second Edition, London, 1686.
- The Pilgrim's Progress.* The Second Part, London, 1687 (the number of the Edition not named).
- The Pilgrim's Progress* (Part I), The Eleventh Edition with Additions, and the Cuts. London, Printed for *Nathanael Ponder* . . . 1688.
- The Pilgrim's Progress* (Part I), The Twelfth Edition with Additions, and the Cuts. London, Printed for *Robert Ponder*, 1689.
- The Pilgrim's Progress.* The Second Part, The Third Edition, London, 1690.
- The Works of John Bunyan.* With Preface by Eben Chandler and John Wilson, Folio, London, 1692.
- The Pilgrim's Progress* (Part I), The Thirteenth Edition with Additions, and the Cuts. London, Printed for Robert Ponder . . . 1693.
- The Pilgrim's Progress.* The Third Part. To which is Added, the Life and Death of John Bunyan, Author of the First and Second Part; This completing the whole Progress. London, Printed by E. Millet, 1693 (Spurious).
- The Pilgrim's Progress* (Part I), The Fourteenth Edition, with Additions of New Cuts. London, Printed for W. P. . . . 1695.
- The Pilgrim's Progress* (Part I), The Fifteenth Edition, with Additions of New Cuts. London, Printed for W. P. . . . 1702.
- The Pilgrim's Progress* (Part I), The Twenty-Second Edition. London, 1727.
- The Pilgrim's Progress.* In two parts, with Copious MS. Notes. London, 1727-8.
- The Pilgrim's Progress.* In two parts. The two and twentieth Edition adorned with twenty-two copper plates, engraven by J. Sturt, London, 1727-8.
- The Pilgrim's Progress* (Part I), Seventh Edition, Glasgow, 1735.
- Works of John Bunyan.* With Preface by S. Wilson, 2 Vols., Second Edition, London, 1736.
- Works of John Bunyan.* With a preface by G. Whitefield, 2 Vols., London, Third Edition, 1767-8.
- The Pilgrim's Progress* (Parts I and II), New Edition. Corrected. London, 1775.
- The Pilgrim's Progress* (Parts I and II), Third Edition, T. Wilkins, London, 1789.

- The Pilgrim's Progress* (Parts I and II), With notes by a Bachelor of Arts of the University of Oxford. London, 1792.
- The Pilgrim's Progress* (Parts I and II), To which are added large explanatory and practical notes, with the life of the Author by the Rev. George Burder, London, 1805.
- The Pilgrim's Progress*. In Three Parts (Third Part Spurious). With explanatory notes by W. Mason, Esq., and a New and Authentic Memoir of the Author, by Robert Hawker, D.D., Plymouth, 1823.
- The Select Works of John Bunyan*. With Introductory Lectures on the 'Pilgrim's Progress' by the Rev. Robert Maguire, M.A., and a Memoir of the Life and Writings of the Author by Josiah Conder, 2 vols., London and New York (undated).
- The Pilgrim's Progress* (Parts I and II), With a Life of John Bunyan by Robert Southey. Illustrated with engravings, London, 1830.
Ibid., 1847; *ibid.*, 1881.
- The Pilgrim's Progress* (Parts I and II), With Life of the Author by Dr. A. Clarke, London, 1836.
- Bunyan's *Pilgrim's Progress* converted into an Epic Poem, by C. C. V. G. With a Life of J. B. by R. H. Wetherell, Parsonstown, 1844.
- Pilgrim's Progress* (Part I), Edited by G. Godwin and L. Pocock, London, 1844.
- The Pilgrim's Progress* (Parts I and II), Most carefully collated with the Editions containing the author's last additions and corrections. With Explanatory notes by T. Scott, and a life of the author, by J. Conder. First American quarto Edition. Philadelphia, Presbyterian Board of Publication, 1845.
- The Pilgrim's Progress* (Parts I and II), Edited for the Hanserd Knollys Society, with an Introduction by George Offor, London, 1847.
- The Pilgrim's Progress* (Parts I and II), Collated with the author's last Additions by Robert Philip, London, 1848.
- The Pilgrim's Progress* (Parts I and II), With forty illustrations by D. Scott, a life of Bunyan by . . . J. M. Wilson and explanatory notes abridged from the Rev. T. Scott, Edinburgh and Dublin, 1851.
- The Pilgrim's Progress*. With Memoir of the Author by George Cheever, D.D., and Engravings on Wood by G. E. and J. Dalziel, London, 1857.
- The Whole Works of John Bunyan*. Accurately reprinted from the Author's Own Editions, with Editorial Prefaces, notes, and Life of Bunyan by George Offor. Numerous Illustrative Engravings, London, Glasgow, and Edinburgh, 1862.
- The Pilgrim's Progress* (Parts I and II), Golden Treasury Series, Cambridge, 1862.
- The Pilgrim's Progress* (Parts I and II), Edited with Biographical Introduction and Notes by Edmund Venables, Clarendon Press Series, 1866.

338 THE PILGRIM'S PROGRESS

- The Pilgrim's Progress* (Parts I and II), With Preface by C. Kingsley, Illustrated by the late C. H. Bennett, London (1869).
- The Pilgrim's Progress* (Parts I and II), As originally Published by John Bunyan, Being a Fac-simile Reproduction of the First Edition, Elliot Stock, London, 1875.
- The Pilgrim's Progress* (Parts I and II), The Elstow Edition, John Walker & Co., London, 1881.
- The Pilgrim's Progress* (Parts I and II), With Introduction and notes by J. Brown, London, 1887.
- The Pilgrim's Progress* (Part I). As John Bunyan Wrote It: Being a fac-simile of the First Edition Published in 1678. With an Introduction by Dr. John Brown, London, 1895.
- The Pilgrim's Progress* (Part I). With an Introduction by H. R. Haweis. Embellished with over one hundred and twenty designs done by three brothers, G. W. Rhead, F. Rhead, L. Rhead, London, 1898.
- The Pilgrim's Progress* (Parts I and II). With an Introduction by C. H. Firth, London, 1898.
- The Pilgrim's Progress* (Parts I and II). With an index and prefatory memoir by John Brown. With illustrations by J. D. Watson, London and Edinburgh (1898).
- The Pilgrim's Progress* (Part I), Collated from the earlier editions by Janet E. Ashbee. Printed at the Essex House Press, London, 1899.
- The Pilgrim's Progress* (Part I), With an Introduction by H. C. Potter, The Century Classics, 1900.
- The Pilgrim's Progress* (Part I), With an Introduction by G. K. Chesterton, Cassell's National Library, New Series, No. 22, 1903.
- The Pilgrim's Progress* (Parts I and II), Illustrated with twenty-five drawings on wood by George Cruikshank. With biographical introduction by E. Venables. Revised by Miss Mabel Peacock. London, 1903.
- Grace Abounding and Pilgrim's Progress* (Parts I and II), Edited by Dr. John Brown, English Classics Series, University of Cambridge Press, 1907.

(2) WORKS CONSULTED

- American Book Prices Current*, xxix. 123.
- Book-Lore*, London, iv. 144.
- Book Prices Current*, vii, Lot 2033.
- Brown, John: *John Bunyan: His Life, Times, and Work*, The Tercentenary Edition, revised by Frank Mott Harrison with Marginal Notes, Addenda, and Appendices. Profusely Illustrated. London, Glasgow, Birmingham, 1928.
- Bull, F. W.: 'Nathaniel Ponder', in *The Northamptonshire Advertiser* for August 15, 1924.

- Chapman, R. W.: 'Notes on Eighteenth-Century Book-Building', in *The Library*, Fourth Series, iv. 165-80.
- Chapman, R. W.: 'Notes on Cancel-Leaves', in *The Library*, v. 249-58.
- Contributions to a Catalogue of the Lenox Library*. No. IV. Bunyan's *Pilgrim's Progress*, etc. New York: Printed for the Trustees, 1879.
- Church Catalogue: A Catalogue of Books, consisting of English literature and miscellanea including many original editions of Shakespeare, forming a part of the library of E. D. Church*, 2 vols., New York, 1909.
- Dunton, John: *The Life and Errors of John Dunton*, London, 1705.
- Froude, J. A.: *John Bunyan*, English Men of Letters' Series, London, 1880.
- Gay, John: *What-d'ye-Call-it: A tragi-comi-pastoral farce*, Third Edition, London, 1716.
- Gentleman's Magazine*, New Series, xxii, 1844, pp. 15-16.
- Glover, T. R.: 'The False "Pilgrim's Progress"', in *The Baptist Times* for April 12, 1928. (An account of the copy of the Spurious Second Part, 1683, in the Library of the Baptist Union, Baptist Church-House, London.)
- Greg, W. W.: *The Calculus of Variants, an Essay on Textual Criticism*, Oxford University Press, American Branch, New York, 1927.
- Macaulay, T. B.: 'Southey's Edition of the *Pilgrim's Progress*', in *The Edinburgh Review*, liv, 1831, pp. 450-61.
- Mackail, John William: *The Pilgrim's Progress: a Lecture delivered at the Royal Institution of Great Britain*, March 14, 1924, London, 1924.
- McKerrow, Donald B.: *An Introduction to Bibliography for Literary Students*, Oxford, 1927.
- Notes and Queries*, Seventh Series, i. 227, 272, 336, 376; cli, July 17, 1926, p. 38; cli, July 31, 1926, p. 74.
- Paltsits, Victor H.: 'An Account of Bunyan's "Pilgrim's Progress" During the Seventeenth Century', in *The Literary Collector*, ii, 1901, pp. 61-6.
- Plomer, Henry R.: 'A Lawsuit as to an Early Edition of the "Pilgrim's Progress"', in *The Library*, Third Series, v, London, 1914, pp. 60-9.
- Plomer, Henry R.: *Dictionary of the Printers and Booksellers Who Were at Work in England, Scotland, and Ireland from 1668 to 1725*, 1922.
- Scott, Sir Walter: Review of Southey's Edition of the *Pilgrim's Progress* in the *Quarterly Review*, October, 1830, xliii. 469-94.
- Sotheby, Wilkinson, and Hodge: *Catalogue of the Huth Collection*, First Portion, 1911.
- Sotheby, Wilkinson, and Hodge: *Catalogue of Valuable Printed Books*, London, 1919.

340 THE PILGRIM'S PROGRESS

- Strutt, Joseph: *Biographical Dictionary of Engravers*, 2 vols. London, 1785.
Times Literary Supplement, London, Oct. 13, 1921 (p. 668); June 8, 1922 (p. 384); June 29, 1922 (p. 432); Aug. 19, 1926 (p. 549).
 Walpole, Horace: *Anecdotes of Painting, With Additions by the Rev. James Dallaway*, 3 vols., London, 1849.
 White, W. Hale: *John Bunyan*, New York, 1904.

(3) SOME TERCENTENARY PUBLICATIONS

- The Bookman*, London, December, 1927, contains the following articles, with numerous illustrations:
 'John Bunyan', by Augustine Birrell.
 'John Bunyan To-Day', by Robert Lynd.
 'Bunyan and His Times', by R. Ellis Roberts.
 'Bernard Shaw and John Bunyan' (Reprinted by permission of Mr. Bernard Shaw from *Dramatic Opinions and Essays*, vol. ii).
 'Bunyan's Progress', by St. John Adcock.
 Cockett, C. Bernard, M.A.: *John Bunyan's England: A tour with a camera in the footsteps of the Immortal Dreamer*, London, 1928.
The Church Book of Bunyan-Meeting: Facsimile Edition of the MS. folio (Limited Edition), London, 1928.
 Draper, John W.: 'Bunyan's Mr. Ignorance', in *The Modern Language Review*, xxii, No. I, January 1927, pp. 14-21.
 Golder, Harold: 'John Bunyan's Hypocrisy', in *The North American Review*, vol. ccxxiii, 1926, pp. 323-32.
 Griffith, Gwilym O.: *John Bunyan*. London, 1927.
 Harding, R. Wimbouldt, B.D.: *John Bunyan: His Life and Times*, London, 1928.
 Harper, Charles G.: *The Bunyan Country*, London, 1928.
 Harris, J. Rendel: 'John Bunyan', in *The John Rylands Library Bulletin* for July, 1928.
 Harrison, G. B.: *John Bunyan—A Study in Personality*, London, 1928.
 Harrison, Frank Mott: See Brown's *John Bunyan*, Tercentenary Edition.
 Hutton, William Holden, D.D., Dean of Winchester: *John Bunyan*, London, 1928.
The Pilgrim's Progress. A facsimile of the copy of the first edition in the King's Library of the British Museum, Noel Douglas, 1928.
The Pilgrim's Progress. In two small folio volumes. Only 195 copies to be printed. The Cresset Press. (In preparation.)
The Pilgrim's Progress and The Life and Death of Mr. Badman. Nonesuch Press. (In preparation.)
The Pilgrim's Progress. Illustrated by F. C. Papé. Dent. (Reprint.)
The Pilgrim's Progress. With an Introduction by Charles Whibley, Constable, London, 1926.

- The Pilgrim's Progress*. With Illustrations by Harold Copping, Religious Tract Society, London, 1928.
- Porter, Arthur, D.D.: *The Inside of Bunyan's Dream*: 'The Pilgrim's Progress' for the Man of To-day. With an Introduction by J. Parkes Cadman, D.D. (R.T.S.).
- Smyth, Mary W.: 'Puritan Bunyan and Catholic Dante', in *Nineteenth Century*, August, 1928.

INDEX TO THE TEXT

- Abiram, 116.
 Abraham, 109, 114, 169.
 Adam the first, of the Town of Deceit, 74, 285.
 Alexander, 130.
 All-Prayer, a weapon, 58, 67.
 Anchor, The golden, at the Palace Beautiful, 246.
 Annanias, 130.
 Any-thing, Mr., of the Town of Fair-speech, 105.
 Apollyon, Christian's encounter and battle with, 60-4, 80; and the monument thereof, 253; described as part-founder of Vanity-Fair, 94.
 Apostacy, The Town of, 133.
 Apple, Eve's, at the Palace Beautiful, 245.
 Apples, A dish of, 276.
 Arbour on the hill Difficulty, Christian at, 47, 49; Christiana at, 228.
 Arbours on the Inchaned Ground, 311, 312.
 Armory in the Palace Beautiful, The, 58, 59.
 Arrogancy, Faithful's relation, 76.
 Assault lane, 281.
 Atheist, 143-4.
 Bath Sanctification, The, 219.
 Bats-eyes, Mrs., of the City of Destruction, 195-6.
 Beautiful, The Palace, Christian thereat, 49-59; Christiana thereat, 232-47; Fearing thereat, 264.
 Beelzebub described as captain of Apollyon, 64; as part-founder of Vanity-Fair, 94; as Lord of Vanity-Fair, 95, 99; The Castle of, 27, 204; The garden of, 205, 241.
 Beulah, The Country of, entered by Christian and Hopeful, 164; reached by Christiana and her train, 318.
 Blind-man, Mr., foreman of the jury at Faithful's trial, 103.
 Bloody-man, or Grim, The Giant, 230, 290.
 Bond-woman, The, 25.
 Bottle of Spirits, Christiana's, 229.
 Bottle of Wine, A, 276.
 Bountiful, Sister to Mercy, 240.
 Brisk, Mr., sweetheart of Mercy, 239.
 Britain Row in Vanity-Fair, 95.
 Broad-way-gate, 133.
 Bubble, Madame, temptress of Mr. Stand-fast, 315.
 Butcher, The, and Sheep at the Interpreter's House, 213.
 Butter and Honey, A dish of, 276.
 By-ends, Mr., of the town of Fair-speech, joins Christian and Hopeful, 105; but parts from them, 107; is finally silenced, 113; his character, 286; and his ill-end, 293.
 By-ends, The wife of, 105, 286.
 By-Path-Meadow, Christian and Hopeful attracted to, 118-19; reached by Christiana, 295.
 By-way to Hell on the Delectable Mountains, 129; shown to Mercy, 301.
 Cain, 55.
 Candle, Of the, 244.
 Carnal-delight, Lord, of the Town of Vanity, 101.
 Carnal-Policy, The Town of, 18.
 Caution, Mount, 128.
 Celestial City, The, Christian and Pliable discourse about, 14-15; the way to it lies through the

Town of Vanity, 95; seen through the shepherds' perspective glass, 130; and from the Land of Beulah, 165; entered by Christian and Hopeful, 172; and by Christiana and her companions, 321-6.

Charity, a damsel at the Palace Beautiful, 50, 59, 236; her discourse with Christian, 54-5.

Charity, Mount, 300.

Christ, in the Interpreter's House, 35; discourse about him at the Palace Beautiful, 56; he appears to Faithful, 75; at Vanity-Fair, 95; he appears to Christiana and Mercy at the Gate, 202-4; in the Valley of Humiliation, 251.

Christian, formerly named Graceless, in distress, 9-11; is met and guided by Evangelist, 10-11; flees the City of Destruction, 11; is followed by Obstinate and Pliable, 12; to whom he discourses of the Celestial City, 14-15; he falls into the Slough of Dispond and is deserted by his comrade, 15-16; but is lifted out by Help, 16; he meets Mr. Worldly-Wiseman, 18; and by his advice seeks Mr. Legality, 21; he is found by Evangelist under Mount Sinai, 22; and told of the true character of Mr. Worldly-Wiseman and his friends, 24; he is admitted by Good-will at the Wicket Gate, 27; he comes to the House of the Interpreter, 30; and is shown its excellent things, 30-40; he loses his burden at the Cross and receives a roll from the Shining Ones, 41; he is accompanied by Formalist and Hypocrisy to the Hill Diffi-

culty, 42-5; meets Mistrust and Timorous, 46; he misses his roll, 46; but finds it again, 47; passes the lions that guard the Palace Beautiful, 49; talks with Piety, Prudence, and Charity, 51-6; he is shown the rarities of the Palace, 58; he enters the Valley of Humiliation, 60; encounters and vanquishes Apollyon, 60-4; walks through the Valley of the Shadow of Death, 65-9; overtakes Faithful, 71; and hears the story of his adventures, 71-80; the two are accompanied by Talkative, 80; who flings away, 90; Evangelist warns the pilgrims of what is in store for them in Vanity Fair, 92, 93; they enter the Fair, 96; they are put in a cage, 97; and placed on trial, 98; Faithful is condemned and executed, 103; Christian goes forth with Hopeful, 104; they overtake Byends, 105; but forsake him, 107; they come to Lucre Hill and are tempted of Demas, 113; they see the Pillar of Salt, 115-16; they sleep in a pleasant meadow, 117; they go into the By-path, 118; and are in danger of drowning, 120; imprisoned by Giant Despair in Doubting Castle, 120; they escape, 125; they come to the Delectable Mountains, 126; and talk with the Shepherds, 127; they encounter Ignorance, 131; they are taken in a net by Flatterer, 141; but rescued by a Shining One, 142; who whips them, 142; they argue with Atheist, 143; come to the Enchanted Ground, 145; and strengthen each other with dis-

course, 145; Ignorance is met with again, 153-9; the land of Beulah is reached and the pilgrims view the Celestial City, 164; Christian's conflict at the hour of death, 167; the pilgrims are received by angels, 170; and enter the city through the Gate, 171; Christian's blessed state, 186, 187, 190; his ancestors described by Gaius, 273.

Christiana, wife of Christian, resolves to follow her husband, 188-92; is instructed by Secret, 190; is reasoned with by Mrs. Timorous, 192-4; but starts on pilgrimage with her sons, accompanied by Mercy, 196; they come to the Slough of Dispond, 198; are admitted at the Gate, 199; the women are rescued from the Ill-favoured ones by the Reliever, 207; Christiana's dream repeated, 208; welcomed at the Interpreter's House, 210; they are shown the significant rooms, 211-15; Great-heart becomes the conductor of the party, 220; the Hill Difficulty is reached, 226; Christiana forgets her bottle of spirits, 229; Giant Grim is overcome and the lions are passed, 231; the Pilgrims come to the Palace Beautiful, 232; and sojourn there awhile, 233-47; the boys are catechised, 236-9; Mercy has a sweet-heart, 240; Mr. Skill is called in to attend sick Matthew, 241; profitable questions, 243, 244; the journey is resumed, 247; through the Valley of Humiliation, 248-53; and the Valley of the Shadow of Death, 253-8; Giant Maul is slain, 258; Old

Honest is discovered asleep, 259; Great-heart tells of Fearing's troublesome pilgrimage, 262-8; Honest tells of Selfwill, 268-71; the party puts up at the inn of Gaius, 272; their supper party, 275-7; Mercy and Matthew married, 277; Slay-good is vanquished, 280; Feeble-mind and Ready-to-halt join the train, 285; all come to the Town of Vanity, and lodge with Mnason, a Cyprusian, 287; who invites the good people of the place to meet his visitors, 288; an expedition against a monster, 291; the pilgrimage is resumed, 293; at the River of Life, 294; Giant Despair and his castle are destroyed, 296; Dispondency and his daughter Much-afraid, who were prisoners, join the pilgrims, 296; and all come to the Delectable Mountains, 298; Valiant-for-Truth is met with, 304; and he recounts his stumbling-blocks, 304-10; the Enchanted Ground is reached, 310; Heedless and Too-bold found asleep in an harbour, 312; Stand-fast discovered on his knees, 314; tells of his temptations, 314-17; the pilgrims come at last to the land of Beulah, 318; a messenger of Death comes to Christiana, 318; who utters her farewells, 319-21; and crossing the River enters the Celestial City, 321; followed by the elder pilgrims in their turn, 321-6.

Civility, son of Legality, 21, 25.

Clear, The Hill, 130.

Clouds, Of the, 244.

Coat, The Lord's, 43-4.

Cock, Of the, 245.

- Coelestial City. *See* Celestial.
 Conceit, The Country of, 131.
 Contrite, Mr., a good person in the Town of Vanity, 289-93.
 Coveting, The County of, 107.
 Cross, The, at which Christian's burden is loosed, 40, 221, 224; Fearing cheered thereby, 264; Turnaway's apostacy thereat, 303.
 Crow, The, and the Turtle-dove, 137.
 Cruelty, Mr., juryman at Faithful's trial, 103.
 Danger, The Way to, 45, 227.
 Dare-not-lie, Mr., a good person in the Town of Vanity, 288-92.
 Darius, Law of, 102.
 Dark-land, 306.
 David, King, 66, 117, 138, 139, 140, 142.
 Dead-man's-lane, 133.
 Death, 166. *See* River of Death.
 Death, The Messenger of, 319.
 Death, The Valley of the Shadow of, Christian therein, 65-70; Faithful therein, 80; Christiana therein, 253-8; Fearing therein, 265.
 Deceit, The Town of, 74.
 Delectable Mountains, The, seen by Christian, 58-9; reached by Christian and Hopeful, 126; and by Christiana and her train, 298.
 Demas, the son of Abraham, at the Hill Lucre, 113-15, 116, 293, 317.
 Desire of Vain-glory, Lord, of the Town of Vanity, 101.
 Despair, Giant, captures Christian and Hopeful, 120; but they escape, 126; he is overcome by Great-heart and his allies, 296.
 Despair, The Iron Cage of, 36-7, 211.
 Destruction, The City of, 12, 71, 186.
 Destruction, The Way to, 45.
 Difficulty, The Hill, Christian at, 44; Faithful at, 74; Christiana at, 226; Fearing at, 264; Feeble-mind at, 281.
 Diffidence, Mrs., wife of Giant Despair, 121; slain by Honest, 296.
 Discontent assaults Faithful, 76, 285.
 Discretion, a damsel at the Palace Beautiful, 50, 59.
 Dispond, The Slough of, Christian and Pliable thereat, 15-16; 'steps' in the Slough, 17; Help's explanation of, 16-17; Christiana thereat, 198; Fearing thereat, 262.
 Dispondency, Mr., captive at Doubting Castle, joins Christiana's party, 296; Christiana's last words to, 320; his death, 323.
 Ditch, The, in the Valley of the Shadow of Death, 66, 69.
 Dives, 34.
 Dog, The Devil as a barking, 199, 203.
 Doubting-Castle, Christian and Hopeful imprisoned therein, 120-5; demolished by Great-heart and others, 296.
 Dreamer, The, in the Interpreter's House, 38-9, 211.
 Dull, a woman dissuaded from pilgrimage, 226.
 Dusty Parlour in the Interpreter's House, 32.
 Ease, The Plain of, 113.
 Elijah, 167, 172.
 Emmanuel's Land. *See* Delectable Mountains.

346 THE PILGRIM'S PROGRESS

- Enchanted Ground, The, Christian and Hopeful reach, 145; Christiana and her companions come to, 310.
- Enmity, Mr., juryman at Faithful's trial, 103.
- Enoch, 166, 171.
- Envy testifies against Faithful at his trial, 99.
- Error, The Hill, 128.
- Esau, 129, 136.
- Evangelist first meets and advises Christian, 10-11; is condemned by Mr. Worldly-Wiseman, 19; comes again to him, 22; exposes Mr. Worldly-Wiseman, 24; and sets Christian on the right path, 26; overtakes him again and prophesies the troubles in store for him and Faithful at Vanity-Fair, 92-3, 286.
- Experience, a shepherd on the Delectable Mountains, 127, 298-302.
- Facing-bothways, Mr., of the Town of Fair-speech, 105.
- Faining, Lady, mother of Mr. By-ends's wife, 106.
- Faint-heart, one of the robbers of Little-faith, 133, 138.
- Fair-speech, Lord, of the town of that name, 105.
- Fair-speech, The Town of, 105.
- Faithful, first mentioned, 59; is overtaken by Christian, 71; he relates his adventures, 71-80; has plain dealings with Talkative, who flings away from him, 86-90; welcomes Evangelist, 92; is placed on trial at Vanity-Fair, 99; his defence, 101-2; he is condemned and executed, 103; his advice to Hopeful, 149; his example, 285.
- Fearing, Mr., uncle of Mr. Feeble-mind, 262, 282; his troublesome pilgrimage, 262-6.
- Feeble-mind, Mr., of the Town of Uncertain, delivered from Slay-good, 280; his story, 280-3; he joins Christiana's party, 284; Christiana's last words to, 321; his death, 322.
- Field of Corn, The, at the Interpreter's House, 214.
- Fiends, The, in the Valley of the Shadow of Death, 67, 68, 69.
- Filth, Mrs., friend of Madame Wanton, 196.
- Fire, Of the, 243.
- Fire of Grace, The, in the Interpreter's House, 34.
- Flatterer, a false Apostle, 141-2.
- Fool and Want-wit washing an Ethiopian, 300.
- Forgetful-Green in the Valley of Humiliation, 252.
- Formalist, or Formality, of the Land of Vain-glory, 42-5, 227.
- French Row in Vanity-Fair, 95.
- Gaius, the disciple and inn-keeper, 272-84.
- Garden, The Devil's, 205, 241.
- Garden of Flowers, The, at the Interpreter's House, 214.
- Gardener, The King's, 165.
- Gate, The Wicket. *See* Wicket-gate.
- Gehazi, 115.
- German Row in Vanity-Fair, 95.
- Godly-man, on Mount Innocent, 300.
- Goliath, 138.
- Good-confidence, The City of, 134.
- Good-conscience helps Mr. Honest over the river, 324.
- Good-will, the Keeper at the Gate, 27-30.
- Grace, daughter of Mnason, 288; married to Samuel, 291.

- Graceless, Christian's name before conversion, 49.
- Graceless, The Town of, 161.
- Great-grace, the King's Champion, 134, 138, 299.
- Great-heart becomes the conductor of Christiana's party, 220; slays the Giant Grim or Bloody-man, 231; leaves his charges at the Palace Beautiful, 232; returns with tokens from his Lord, 246-7; slays Giant Maul, 258; also Giant Slay-good, 281; is the death of Giant Despair whose castle is demolished, 296; and finally brings his charges to the river-side, 317.
- Grim, or Bloody-man, The Giant, 230, 290.
- Gripe-man, Mr., a schoolmaster, 107.
- Guilt, one of the robbers of Little-faith, 133-4.
- Haman, 139.
- Hamor, 112.
- Hate-good, Lord, judge at Faithful's trial, 99.
- Hate-light, Mr., juryman at Faithful's trial, 103.
- Having Greedy, Sir, of the Town of Vanity, 101.
- Heady, Mr., juryman at Faithful's trial, 103.
- Hearts-ease, the Herb, 251.
- Heathens, 112.
- Heave-shoulder, 275.
- Heedless asleep in the Arbour in the Enchanted Ground, 312.
- Heedless slain in the Valley of Humiliation, 256.
- Hell, By-way to, on the Delectable Mountains, 129; shown to Mercy, 301.
- Hell, Mouth of, in the Valley of the Shadow of Death, 67-8.
- Hell, Way to, at the gates of the Celestial City, 173.
- Help lifts Christian out of the Slough of Dispond, 16; he explains the Slough, 16-17.
- Hen and Chickens in the Interpreter's House, 213.
- Hezekiah, 139.
- High-mind, Mr., juryman at Faithful's trial, 103.
- Hold-the-World, Mr., once schoolfellow of By-ends, 107, 109, 111-12.
- Holy-man, Mr., a good person in the Town of Vanity, 288-92.
- Honest, Mr., of the Town of Stupidity, discovered asleep, 259; he joins Christiana's party, 260; Christiana's last words to, 320; his death, 324.
- Honesty, The Town of, 161.
- Honey and Butter, A dish of, 276.
- Hopeful quits Vanity-Fair, 104; and with Christian goes to the Celestial City. *See* Christian.
- Humble-mind, a damsel in the Palace Beautiful, 264.
- Humiliation, The Valley of. *See* Valley.
- Hymeneus, 128.
- Hypocrisy, of the land of Vain-glory, 42-5, 227.
- Ignorance, of the land of Conceit, meets Christian and Hopeful, 131; but is left behind, 132, 141; he comes up again, 153-9; is ferried over the river by Vain-hope, but is taken to Hell, 173.
- Ill-favoured ones, The, dreamt of by Christiana, 189, 208, 217; they assail the women, 205.
- Ill-will, the hater of Godly-man, 300.
- Immanuel's Land, 59. *See* Delectable Mountains.

- Implacable, Mr., juryman at Faithful's trial, 103.
- Inchanted Ground, The. *See* Enchanted.
- Inconsiderate, a thief, assailant of Valiant-for-Truth, 304.
- Inconsiderate, Mrs., of the City of Destruction, 195-6.
- Inkhorn, The man with the, in the Interpreter's House, 35.
- Innocent, a damsel in the Interpreter's House, 209.
- Innocent, Mount, 300.
- Interpreter, The House of the, Christian therein, 30-40; Christiana therein, 209-20; Mr. Fearing therein, 263.
- Interpreter welcomes Christian to his house, 30; and shows its excellent things, 30-40; receives and entertains Christiana and her train, 209-20; encourages Fearing, 264.
- Isaac, 169.
- Italian Row in Vanity-Fair, 95.
- Jacob, 112, 169.
- Jacob's ladder, 245-6.
- James, son of Christian and Christiana, catechised, 236; married to Phœbe, 283.
- Jeremiah, his description of the Valley of the Shadow of Death, 65.
- Job, 109.
- Job's horse, 139.
- John, 117.
- Joseph, son of Christian and Christiana, catechised, 237; married to Martha, 291.
- Judas, 112-13, 115, 129.
- Key called Promise, The, 125.
- King's Champion. *See* Grace.
- Knowledge, a Shepherd on the Delectable Mountains, 127, 298-302.
- Know-nothing, Mrs., of the City of Destruction, 195.
- Korah Dathan, 116.
- Lazarus, 34.
- Lechery, Lord, of the Town of Vanity, 101.
- Lechery, Mr., friend of Madame Wanton, 196.
- Legality, Mr., of the Village of Morality, 20, 21, 25, 29.
- Legion, part-founder of Vanity-Fair, 94.
- Leviathan, 139, 140.
- Light-mind, Mrs., of the City of Destruction, 195-6.
- Linger-after-Lust dissuaded from pilgrimage, 226.
- Lion, The, in the Valley of the Shadow of Death, 254-5.
- Lions, The, at the Palace Beautiful, 46, 48, 229, 264.
- Little-faith, of the Town of Sincere, the story of, 133-4, 137-8, 141.
- Live-loose, Mr., juryman at Faithful's trial, 103.
- Looking-glass, The, desired by Mercy, 301.
- Lot's wife, The Monument of, 115-16, 294.
- Love-gain, The Town of, 107.
- Love-lust, Mr., juryman at Faithful's trial, 103.
- Love-saint, Mr., a good person in the Town of Vanity, 288-92.
- Love-the-flesh, Mrs., friend of Madame Wanton, 196.
- Lucre, The Hill, 113, 293.
- Lusts of the eyes, daughter of Adam the first, 74.
- Lust of the flesh, daughter of Adam the first, 74.
- Luxurious, Lord, of the Town of Vanity, 101.

Lyar, Mr., juryman at Faithful's trial, 103.

Malice, Mr., juryman at Faithful's trial, 103.

Martha, Mnason's daughter, married to Joseph, 291.

Marvel, Mount, 299.

Matthew, son of Christian and Christiana, catechised, 238; falls sick, 241; marries Mercy, 277, 283.

Maul, The Giant, 257, 290.

Mercy visits Christiana, 193-4; and goes on pilgrimage with her, 196-7; is impatient at the Gate, 200; has a dream, 234; is wooed by Mr. Brisk, 239; is married to Matthew, 277, 283; her labours for the poor, 291; she longs for the looking-glass, 301.

Michael helps Christian, 65.

Milk, A dish of, 276.

Mistrust, a pilgrim frightened by the lions, 46, 229-30.

Mistrust, one of the robbers of Little-faith, 133, 138.

Mnason, Mr., a Cyprusian, who entertains Christiana's party in the Town of Vanity, 287.

Money-love, Mr., once school-fellow of By-ends, 107-11.

Monster, The, from the woods near Vanity, 291.

Morality, The Village of, 20.

Moses, 140, 171.

Moses, assailant of Faithful, 75-6.

Much-afraid, daughter of Dependancy, is rescued from Doubting-Castle and joins the pilgrims, 296; her death, 323.

Muck-rake, The man with the, in the Interpreter's House, 211.

Nebuchadnezzar, Law of, 102.

No-good, Mr., juryman at Faithful's trial, 103.

No-heart dissuaded from pilgrimage, 226.

Not-right, Mr., slain with a thunder-bolt, 283.

Nuts, A Dish of, 276.

Obstinate, of the City of Destruction, follows Christian, 12, 28; but turns back, 13, 28.

Old-man, Lord, of the town of Vanity, 101.

Pagan, The Giant, 70.

Palace Beautiful, The, Christian thereat, 48-59; Christiana thereat, 232-47; Fearing thereat, 264.

Parlour in the Interpreter's House, The dusty, 32.

Passion at the House of the Interpreter, 33.

Patience at the House of the Interpreter, 33.

Peace, The Chamber of, 57, 234.

Pedigree, The, of the Lord of the Hill, in the Palace Beautiful, 57.

Pelican, Of the, 244.

Penitent, Mr., a good person in the town of Vanity, 288-92.

Perspective Glass, The Shepherds', 130.

Peter, 112, 139, 140.

Pharaoh, Law of, 102.

Pharisees, 112.

Philetus, 128.

Phœbe, Gaius's daughter, married to James, 283.

Physick, Of, 242-3.

Pickthank testifies against Faithful at his trial, 101.

Picture, The, in the Interpreter's House, 31, 211.

Piety, a damsel at the Palace Beautiful, 50, 59, 236; her discourse with Christian, 51-3.

Pillar erected by Christian, 126, 297.

Pillar of Salt, The, 115-16, 294.

Pills, The, administered to Matthew, 242.

Pliable, neighbour of Christian, 12; with whom he starts on pilgrimage, 13; he asks about the Celestial City, 14; but turns back at the Slough of Dispond, 16, 28; returns to the City of Destruction, 17-18; how he is accounted of, 72.

Pope, The Giant, 70.

Pragmatick, a thief, assailant of Valiant-for-Truth, 304.

Prating-row, 83.

Prejudice, hater of Godly-man, 300.

Presumption, Sleepy, 41, 225.

Pride, Faithful's relation, 76.

Pride of life, daughter of Adam the first, 74.

Prince of Princes=Christ, q.v.

Promise, The Key called, 125.

Prospect for Pilgrims, 71, 259.

Prudence, a damsel at the Palace Beautiful, 50, 59, 236; her discourse with Christian, 51-3.

Quag, The, in the Valley of the Shadow of Death, 66, 69.

Rainbow, Of the, 244.

Ready-to-halt, accompanies Christiana's party, 285; Christiana's last message to, 320; his death, 322.

Reliever, The, of the women from the Ill-favoured ones, 207.

Riddles, 277-8.

River of Death, The, Christian and Hopeful pass through, 167; Ignorance is ferried over,

173; Fearing goes over, 266; and it is crossed by Christiana, 321; Ready-to-halt, 322; Feeble-mind, 322; Dispondency, 323; Much-afraid, 323; Honest, 324; Valiant-for-Truth, 324; and by Standfast, 325.

River of the Water of Life, The, Christian and Hopeful at, 117; Christiana and her following at, 294.

Robin, The, and the Spider at the Interpreter's House, 214.

Roll, The, given to Christian by the Shining Ones, 41, 44-8, 75.

Rome, Ware of, at Vanity-Fair, 95.

Sagacity relates part of the story, 186.

Salvation, The Wall of, 40.

Samuel, son of Christian and Christiana, 241, 251; catechised, 237; married to Grace, 291.

Sanctification, The Bath, 219.

Saphira, 130.

Save-all, Mr., once schoolfellow of By-ends, 107, 108, 109.

Save-self, the perverter of Temporary, 161.

Say-well, Talkative's father, 83.

Saying and Doing, 85-6.

Sechem, 112.

Secret instructs Christiana, 190.

Self-conceit, Faithful's relation, 76.

Selfwill, Mr., The opinions of, 268-70.

Sepulchre at the Cross, The, 40, 224, 264, 303.

Shame puts Faithful hard to it, 77-9, 285.

Shepherd Boy, The, 250.

Shepherds, The, 126-31, 142, 297-303.

Shining Light, The, 111.
 Shining One, The, with a whip,
 142.
 Shining Ones, The three, 40.
 Shining Ones, The, at the River
 of Death, 168, 169.
 Short-wind dissuaded from pil-
 grimage, 226.
 Silver mine at the Hill Lucre,
 113, 293.
 Simon, 112.
 Simple, Sleepy, 41, 225.
 Sinai, Mount, 21.
 Sincere, a shepherd on the De-
 lectable Mountains, 127, 298-
 303.
 Sincere, The Town of, 133.
 Sion, Mount, 27, 30, 42, 56, 143,
 169.
 Skill, Mr., an approved physician,
 241.
 Slay-good, The giant, 280, 290.
 Sleepy-head dissuaded from pil-
 grimage, 226.
 Sloth, Sleepy, 41, 225.
 Slothful's Friend, The, an harbour
 in the Enchanted Ground, 311.
 Slough of Dispond. *See under* Dis-
 pond.
 Slow-pace dissuaded from pil-
 grimage, 225.
 Smooth-man, Mr., of the town of
 Fair-speech, 105.
 Sodom, 116, 117.
 Solomon, 109.
 Spanish Row in Vanity-Fair, 95.
 Spider in the Interpreter's House,
 The, 212.
 Spider, The, and Robin at the
 Interpreter's House, 214.
 Spies, The children of the, 65.
 Springs, Of the, 244.
 Stand-fast, Mr., upon his knees,
 314; his story, 315-17; his
 death, 325.
 Study, The, in the Palace Beauti-
 ful, 57.

Stupidity, The Town of, 260.
 Sun, Of the, 243.
 Superstition testifies against Faith-
 ful at his trial, 100.
 Take-heed preserved in the Val-
 ley of Humiliation, 256.
 Talkative accompanies Christian
 and Faithful, 80; Christian's
 account of him, 83-6; Faithful
 discourses with him, 86-9; and
 repulses him, 90-1, 286.
 Taste-that-which-is-good, Gaius's
 cook, 272.
 Tell-true, Mr., the converter of
 Valiant-for-Truth, 306.
 Temporary, of Graceless, 161.
 Time-server, Lord, of the town of
 Fair-speech, 105.
 Timorous, a pilgrim frightened by
 the lions, 46, 192, 217, 229.
 Timorous, Mrs., 192, 217.
 Too-bold asleep in the Arbour in
 the Enchanted Ground, 312.
 Tophet, 11.
 Tree, The rotten, in the Inter-
 preter's Garden, 216.
 Tree of Life, The, Leaves of, 65.
 Trumpeters, The, of the Heav-
 enly Host, 171.
 Turn-about, Lord, of the town of
 Fair-speech, 105.
 Turn-away, of the Town of Apos-
 tacy, 133, 303.
 Turn-back, of the Town of
 Graceless, 161.
 Turtle-dove, The, and the Crow,
 137.
 Two-tongues, Mr., parson at
 Fair-speech, 105.
 Uncertain, The Town of, 281.
 Vain confidence, The fate of,
 119.
 Vain-glory, The land of, 42.
 Vain-hope, the Ferryman, 173.

352 THE PILGRIM'S PROGRESS

- Valiant Man, The, in the Interpreter's House, 35, 211.
- Valiant-for-Truth, Mr., of Dark-land, beset with thieves, 304; joins Christiana's party, 306; the story of his adventures, 306-10; Christiana's last words to, 320; his death, 324.
- Valley of Humiliation, The, Christian therein, 60-5; Faithful therein, 76-80; Christiana therein, 248-53; Fearing therein, 265.
- Valley of the Shadow of Death, The, Christian therein, 65-70; Faithful therein, 80; Christiana therein, 253-8; Fearing therein, 265.
- Vanity, The town of, 94; Christiana and her friends stay therein, 287-93.
- Vanity-Fair, 94; Christian and Faithful at, 95-104; Fearing at, 266.
- Wanton, Madame, temptress of Faithful, 73, 196, 285.
- Want-wit and Fool washing an Ethiopian, 300.
- Watchful, a shepherd on the Dlectable Mountains, 127, 298-303.
- Watchful, the porter at the Palace Beautiful, 49, 59, 76, 232.
- Wave-Breast, 275.
- Wicket-gate, first mentioned, 11; Christian thereat, 26-7; opened to Christiana and her train, 199; Fearing's behaviour thereat, 263.
- Wild-head, a thief, assailant of Valiant-for-Truth, 304.
- Wilderness, The, Christian and Faithful in, 91-4.
- Worldly-glory, Faithful's relation, 76.
- Worldly-Wiseman, Mr., of the town of Carnal Policy, meets Christian, and snares him with ill counsel, 18-22; his deceit is discovered by Evangelist, 24.
- Zion, Mount, 27, 30, 42, 56, 143, 169.

(2)



DATE DUE



GAYLORD

PRINTED IN U.S.A.

Bound by
DESS & TALAN
New York, N. Y.

JUN 1964

86220

244.6
B886p
1928

AUTHOR
Bunyan

TITLE
Pilgrim's Progress

DATE

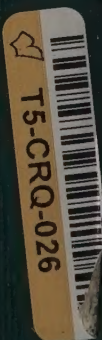
86220

244.6
B886p
1928

St. Marks Library
General Theological Seminary
175 Ninth Avenue
New York 11, N. Y.

Please stamp date in left column, write your name legibly in center column and leave right column blank. Deposit circulation card in slot marked 'Circulation cards'.

There is no date due, but books must be returned promptly upon request. Do not lend books charged to you to others. You are responsible for them.



T5-CRQ-026